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Who's grain is it? asks farmer's committee

Ellen Zwart

The Niagara Grain and Feed Mill in Smithville, Ont., went into receivership just before the New Year leaving about 85 farmers stranded. The farmers stand to lose over $6,000,000. in corn and grain that is stored in the mill's elevators. They cried foul when it was discovered that up to 35 per cent of the feed in the mill was missing.

Charges of fraud have been laid against the mill owner.

With the advice of supporting organizations such as Corn Producers of Ontario, the Christian Farmers Federation (CFF), and the Ontario Farmers Association, a committee of eleven representing the 85 farmers was formed. Their chairman is Gerry Bruulsema, a farmer who himself had up to 153 tons of corn in the elevator when it went into receivership. Claims ranged from $117 thousand in NSF cheques and grain to just a few pounds of grain.

The Committee Representing Farm Grain Creditors (CRFGC) hired the services of Albert Van Donkersgoed, executive director of the CFF. They wanted him to negotiate with the bank and the receiver to get back for the farmers what is rightfully theirs.

According to Mr. Van Donkersgoed, "a farmer has a prior right to the first fruits of his labours."

"If they (the bank) can make a deal with the committee," says chairman Bruulsema, it would save a lot of headaches."

Four categories involved

Several categories of farmers were involved with the mill when it went into receivership. The largest group had grain in storage or in grain bank. Many of the farmers were paid for their grain in cheques that proved to be NSF. Another group held receipts for grain that was held in storage while a third group was part of the in grain bank. These farmers buy the necessary ingredients to mix with their corn to produce feed which they purchase throughout the winter months for their cattle. There are also farmers who raise hogs on contract to the mill. They are paid for raising the hogs that belong to the mill owner with the mill's feed.

This latter group, according to Mr. Bruulsema, was "not as badly hit as the farmers with grain in storage."

The bank to which the mill is indebted claims that under Section 178 of the Bank Act, it is entitled to everything owned by the mill, including the grain. In reply, the creditor's committee argues that the grain belongs to the farmer.

Thinkbit

The only mental exercise some people get is jumping to conclusions.
From "The Tie"

"According to the as yet unproclaimed Bill 40, the grain sold belongs to the farmer until he has been paid for it," says Bruulsema.

The law, says committee spokesmen, protects the farmer. Secured creditors are first in line when a business goes into receivership. The point the farmers are trying to make is that the grain in storage is not the mill's but belongs to the farmers.

They argue that the missing grain must be replaced by the manager, (the receivor) of the mill. The farmers should not suffer because of the mill's misfortune. The committee is arguing that the bank and other secured creditors should shoulder the loss instead of the farmer.

Presently the mill is in operation. It is up for tender and will be sold to the highest bidder on February 13. Some of the farmers with grain in storage have received feed from the mill and have been billed for it.

The province of Ontario finds itself in

Continued on page 5 ...

Calvinist Contact

Second Class Mail
Printed in Canada
Postage paid at St. Catharines, Ont.
and Lewiston, N.Y. — see page 2

39th year of publication,

No. 1917
February 17, 1984

Czechoslovakia allows shipment of Bibles

Bert Witvoet

TORONTO, Ont. — For the first time since 1979 the Czechoslovakian government will allow the importation of Bibles. A total of 120,000 Bibles in two versions will be shipped into the country to fill what a Bible society spokesman has termed an acute need for Bibles.

The Canadian Bible Society is going to supply half of the shipment, says Dr. Russell Hall, Resource Director for the society.

A permit to send Bibles was given to the United Bible Societies, which has its headquarters in Stuttgart, West Germany. The Canadian Bible Society is a member of this worldwide organization.

According to Dr. Hall the Bibles will be printed in West Germany or Czechoslavakia itself in order to make the cost of shipment and printing as low as possible. One version will be the Kralice, which is like the English King James, since it was first printed in 1579. The second version is a new Czech ecumenical translation which first appeared five years ago.

Why the willingness?

Asked why the Czech government is willing to allow the distribution of Bibles, Dr. Hall replied that he did not know, but that he suspected that churches in the country had been able to put on a bit of pressure.

"In East Germany churches seem to be able to influence the government with respect to questions of peace. In Poland the church is strong in influence. Perhaps the same can be said for Czechoslovakia," he commented.

There is no Bible society in Czechoslovakia, according to Russell Hall. Communist countries do not allow Bible societies to function or exist. But there is an ecumenical council of churches to which all churches except the Roman Catholic Church belong.

According to 1983 statistics found in the United Bible Society's Program Book, 70 % of the country is Roman Catholic, 15 % Protestant and 5 % Orthodox.

It's the ecumenical council of churches representing the Protestant and Orthodox churches that will receive and distribute the Bibles.

Not in favour of Bible smuggling

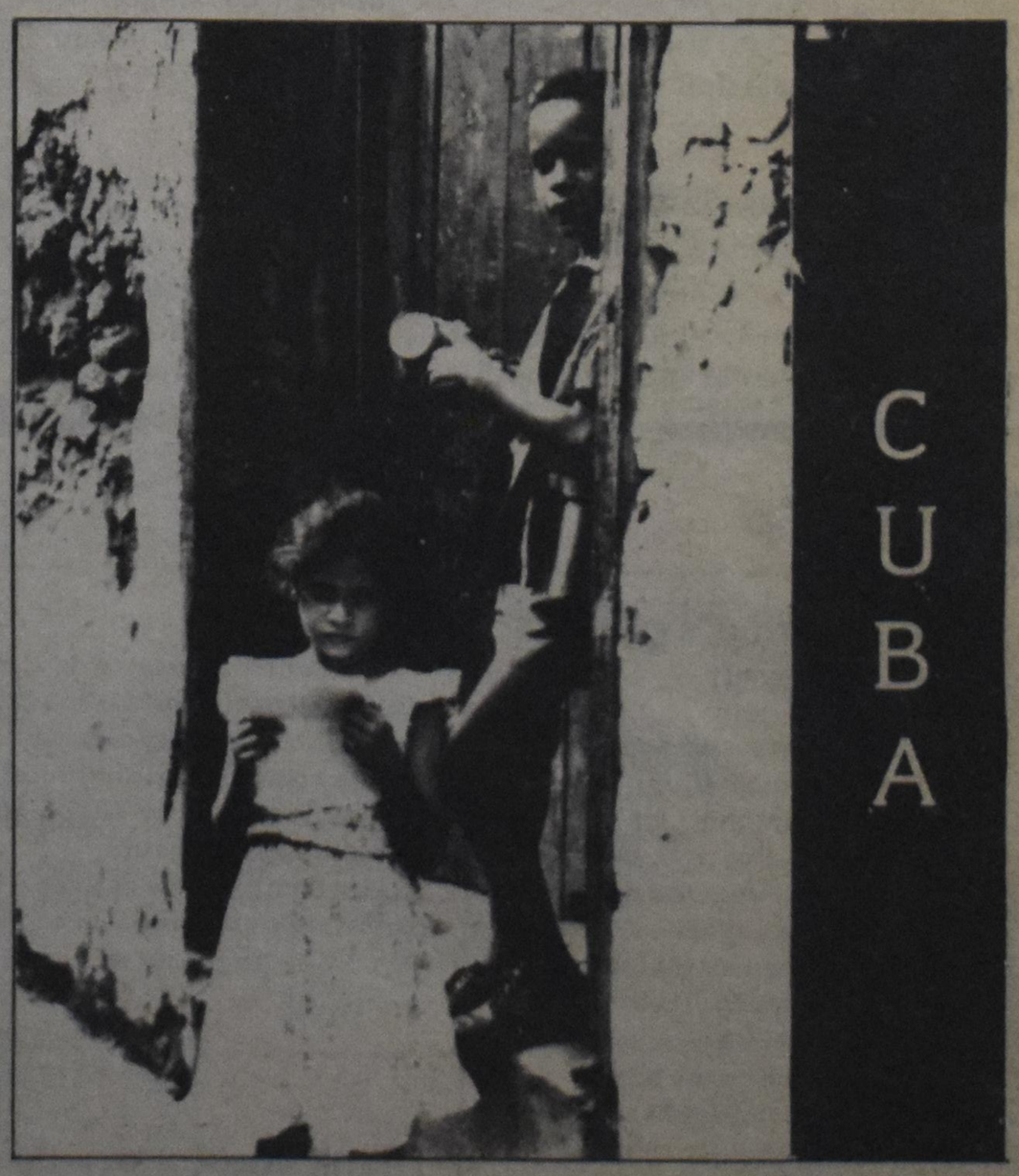
According to Dr. Hall the United Bible Societies do not favour the

Continued on page 5 ...

In this issue:

A fast or a slow creation?
see page 9
Is Valentine Day for lovers?
see page 12

Coming soon!



C.C. photo by Keith Knight

Keith Knight recently visited Cuba where he spoke with leaders in the Christian Reformed Church in Cuba and met as delegate to the Caribbean and North American Area Council of the World Alliance of Reformed Churches. Coming soon: His report on the CRC in Cuba, the struggle of the Church and the Revolution, and Reformed education in a socialist society.

Calvinist Contact

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Canada mail: Second class mail registration No. 0-0451. Postage paid at St. Catharines, Ontario. Postmaster: Send address changes to Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3.
U.S. mail: Calvinist Contact (USPS 518-090), published weekly except for July 15, July 29, August 1, August 26, and December 30, by K. Knight Publishing Limited, 99 Niagara St., St. Catharines, ON L2R 4L3. Second class postage paid at Lewiston, NY 14092.
Head Office: 99 Niagara St., St. Catharines, ON L2R 4L3. Phone: (416) 682-8311. Office hours 8 a.m. - 4 p.m.

Advertising
Display advertising deadline is Wednesday noon of the preceding week. Classified advertising deadline is Thurs. 8:30 a.m. for the next week's issue. See classified page for rates.
Subscriptions
$22.50 for 47 issues. $42.50 for 94 issues. Airmail $75.00 for 47 issues.
Calvinist Contact is published by Knight Publishing Ltd., 99 Niagara St., St. Catharines, ON.

Editorial

Editorial Advisory Board: Stan de Jong, Anne Hutten, Jacob Kuntz, Nicholas B. Knoppers, Nick Loenen, Ineke Parlevliet, James R. Dickey, William Van Huizen, Ellen B. Zwart.

Even Popes and cardinals can be wrong

The Pastoral Letter upon the Sacrament of Priestly Orders by Emmett Cardinal Carter, Archbishop of Toronto, issued December 8, 1983 provides an interesting look into this Roman Catholic prelate's mind.

The letter is as much philosophical as it is theological.

The authority of the Eucharist

"The New Testament witness is indeed normative for subsequent Church tradition," writes the Cardinal, "but it must be remembered that the New Testament canon was formed under the criterion of a still higher norm, the Eucharistic worship."

"The apostolic succession is a function of the Eucharistic worship," continues the Cardinal. In other words, the Pope and the Cardinal, who stand in the apostolic tradition, which is a function of the Eucharistic worship, which is a higher norm than the New Testament canon, are the supreme authority for anything a member of the Roman Catholic Church needs to know.

They miss the point

The pastoral letter by Emmett Cardinal Carter came in the news recently because it spoke out against women in the priesthood. It is difficult to perceive from the media that anyone has either read or understood the letter.

Columnist Laura Sabia, who is featured in various papers across Canada, pokes irreverent fun at this claim to authority by Cardinal Carter in an hilarious but somewhat misleading article. "Has Carter got a direct hotline to Christ?" she asks.

Where she misses the Cardinal's point, however, is when she lashes out at "the colossal effrontery to say that women are not good enough, nor sanctified enough to become priests — they are merely theological aberations."

Nowhere does the Cardinal say that *women* are theological aberations. Instead he says that *the demand* for ordination of women *is based on* theological aberations. Nor is it fair to say that the Cardinal feels that women are not good enough to become priests.

The marital foundation

If one follows the Cardinal's argument the question does not rest on human goodness. Instead it rests on the view that the relation between God and the Church is marital. There are sexual differences in this relationship which must be maintained. God is the husband; Israel is the wife. Jesus is the bridegroom; the Church is the bride. This imagery would be confused if a woman would administer the sacrament. *That* seems to be the logic of the argument. Although at another time the cardinal says that the priest represents the total Christ, which includes the Church as Body of Christ. It is at this point that the sexual imagery seems to disappear, and the argument becomes rather weak.

Worthwhile hints

From a protestant point of view the pastoral letter is interesting but hardly helpful in coming to grips with the question of women in office.

There are some worthwhile hints though which may help us avoid the pitfalls so many fall into. The Cardinal explains how the demand for equality is often confused with the question of identity. Qualitative differences are not acceptable to our society.

Certainly we too must guard against the view that equality means sameness. Unisex in looks and behaviour is not the answer to inequality of the sexes.

Authority is not elitist

Another good point in the pastoral letter is the observation that "in a non-covenantal society, i.e., one organized upon principles of autonomous reason, any exercise of authority is elitist."

We hear echos of such rationalistic thinking in our own circles from time to time. The argument is that men don't want women in office because they want to keep power for themselves. That, of course, is pure bunk.

Most do not work with the concept of authority as power but authority as office. Everyone who wields authority legitimately is answering to a creational and therefore divine call to give leadership. Even within the new covenant community of Christ, characterized by love, there is need for leadership and authority.

Authority of the Word

The Cardinal is helpful in a number of these concerns. But the main point of the letter falls on rather deaf ears for anyone who believes that authority of thought lies more in being in line with God's Word and Spirit than in being cardinal or pope.

Letters

North America's greatest danger is itself

I am writing in response to the letter from Harry Antonides (C.C., Jan 13) concerning the articles by Jim Van Oosterom (C.C., Dec. 2, 9, and 23).

I agree with Mr. Van Oosterom that to understand the Soviet Union's aggressiveness we must study their history and geography. Their aggressiveness (which grew out of paranoia) and their lust for world domination began centuries ago.

In the 20th Century Communism became the vehicle by which they wished to achieve this.

American weapons have ensured that their quest will not succeed. This defense is not against death or totalitarianism but only against the Soviet Union's domination.

North America's greatest danger now is itself. It is conceivable that in a time of internal crisis North America may become a dictatorship either out of "necessity" or through revolution. History is full of ironies such as this.

Let us then put our trust more in God and less in weapons of Satan which he eventually turns against us.

Calvin Binnema,
Edmonton, Alta.

Thank you for article on schizophrenics

The Hamilton Chapter of the Friends of Schizophrenics would like to take this opportunity to thank you for the article that was in your January 13th edition of the *Calvinist Contact*.

It is through the efforts of people like yourselves that we can help remove the stigma of Schizophrenia. Schizophrenia is not what people think it is and that is what makes it so hard for the person suffering with this illness. The media is one of our most important aids and they distort it in most cases.

Rudy DeVries of Homestead brought your paper to our attention. We have a copy on our bulletin board and did bring your concern to the attention or our members at our General Meeting on January 31st.

Our thanks again and those two little words are written very sincerely.

Jo Peterson, Secretary,
Friends of Schizophrenics
of Hamilton

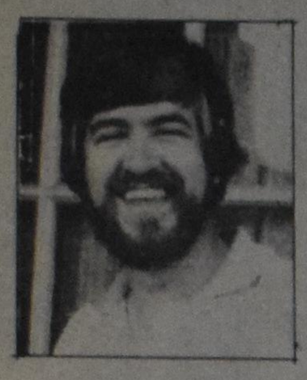
Don't destroy christian curriculum

Calvinist Contact mentioned in its front page editorial of Jan. 3, '84 entitled: "Ontario New Democrats open to alternative schooling" the following: The Ontario New Democratic Party resolution "will develop a process through which groups (like christian schools) can identify their educational values and implant alternative programmes to meet their aspirations (by the grace of socialism) within the Ontario public educational system."

Is this what *Calvinist Contact* is suggesting to the covenant children of God?

With one stroke of the pencil the christian curriculum developed over the years and based on God's Word is

JUST A MOMENT/HERMAN PRAAMSMA



'Carriages without horses shall go, and accidents fill the world with woe.'
(Martha "Mother" Shipton, 1488-1561)

Just in case you're a speedreader and miss things, please look at the date of the above quotation again! Mother Shipton must have had premonitions. She was a remarkable person by any account. She also predicted the following:

'Around the world thoughts shall fly
In the twinkling of an eye.'

Electricity was still an unknown when she penned those words, and she could not have known about telegraphy, radios, or the electronics explosion. How about this one:

'Under water men shall walk,
Shall ride, shall sleep, and talk.'

That comes years before the submarine or notions of farming the ocean floor. Remarkable! One more:

'In the air men shall be seen
In white, in black, and in green.'

I added that last one because it reminded me of UFO sightings, although it could (in a vague way, I suppose) be applied to flying in general and the space program.

People have always made prophecies, and will always attempt to imaginatively run ahead of events. Another great example of that is, of course, Jules Verne, who wrote about Moon landings, atomic power, cities under the sea, and like wonders, years and years before they finally happened.

I'm always enchanted by people who tell tales of the future. Someone once said that if someone could *think* of something, no matter what, there would always be another person who would eventually *do* it.

The only trouble with this is that people do not think only or exclusively of good and noble things, but are prone to let their minds wander in destructive and not so noble patterns. People dream dreams of feeding the world and all its many people through farming the sea and using land wisely, but others dream of powerful weapons of destruction that would make the sea boil and the land devastated. Some dream of medical technology that would accomplish near miracles, others think of ways to legitimatize the destruction of life legally.

Someone might say: I see in the future a Utopia! Unheard of, undreamed of possibilities! This world will not be recognizable in fifty years! But his neighbour might say: Darn tootin' you won't recognize it, sweetie. It won't exist anymore.

It is a matter of record that the Christian possesses a Book which speaks about the future. And that book, the Bible, sees both the best and the worst: God's *potential* that He placed in creation. It is tremendous, unlimited. And we marvel at it. And we see the awful destructive powers as well when that potential is *perverted* from its original intent to praise the Creator.

The Christian is a realist. He or she rejoices in God's good intent and the task that we may have in that.

At the same time the Christian says: Yes, but it's got to be *cleaned up*. The perversion must be banned, corrected, gotten rid of. And *that's* the future, which is the bottom line in the Bible — a future in Jesus' Name:

Behold I saw a new heaven and a new earth.

And you can't playfully think of a possibility that will be beyond that future. And for the first time there will be no room for anything unclean. Just imagine what a joyful exploration is still waiting!

Herman Praamsma is pastor of Fellowship Christian Reformed Church in Rexdale, Ont.

Equal but not alike

Lately a report of a women's conference and a front-page article about Synods' dealings with women in office matters caught my attention.

It's right that you as editor put these reports in C.C., as at least half of your readers must be women, and it is a current concern.

There is no end to the views, ideas and notions one can have on this subject. But some aspects seem to be missing in the considerations. Maybe we are too shy to talk about them but I believe they *do matter*.

The aspiring women-ministers and women-elders may be just as smart, well educated, well intentioned and good looking as their male counterparts.

In some ways, they may be more devoted, in some cases their attitudes may be more caring even.

We are all either male or female, equal under the law, equally humane, equally logical, equal in gifts and talents?

There lies the rub. We are *not alike* and should not be. Did not our creator make things and people of all kinds of variety and is this not amazing?

But how does this relate to church matters?

How do men see their female minister — as "a cute young thing" or "an old battle axe" holding forth? Will older men put up with a young woman? Will younger men not feel sissy, sitting in church listening to a lady and partaking of the Lord's Supper led by a woman?

Maybe this should not be so but it is. The way I see it is that when women become elders and ministers, the men will leave. Where women want to rule, men feel uncomfortable and back out.

More and more in modern society, authority, distinctions and role playing are seen as outdated! But what will take its place?

Of course, the woman's role was too simple, too domesticated maybe, too subservient. But let us not make matters worse by pushing the scales too far the other way. Why, if educated christian women *can* teach, can do many things, why do they *wish* to be ministers? Status, more effective?

Luckily we in the CRC have the men still with us. O yes, they are not perfect. But in which church, where women take over, are men willing to fully cooperate? Most back out. Traditions, social patterns, natural differences cannot be, or should not be ignored.

I believe that's why the apostles and Jesus told believers to behave quietly under the accepted local customs, for example, slaves feeding their masters first, women not acting up in public meetings, respect for authority, old age etc.

In every time and place, societies change and roles change, but we should antagonize neither believers nor unbelievers by conduct not suitable to the occasion.

In the New Testament there is a whole chapter on *not* causing offence to fellow believers. Is that only on things like mowing grass only on weekdays and writing letters on Sundays? Does it not mean also that as long as many don't feel obedient to God and right in their feelings about having women elders and ministers, that we should wait and wait?

If the women involved, who *have* capacities and gifts equal to men, and there are enough of them, really care about the glory of Jesus' Kingdom and salvation, they will be circumspect to behave "not unseemly."

Restraint and mutual consideration is needed. Often divisions and lots of hot air and empty fuss is created by such minor matters.

Who do you think is behind it all, Satan or the Holy Spirit?

It *will* mean suffering, as we are quiet, while we love to speak out. But let us fully realize, what is at stake.

Our lives are short, and our examples speak louder thanour words. But while here, let's have a little sense in seeing things as they are now, where men should be men, and women, true women.

Mother in Israel,
Chatham, Ont.

EDITORIAL POLICY: We encourage our readers to write brief responses to material published in our paper. Please specify the issue and article you are commenting on.

A long letter, 500 to 750 words, may be published in the upper right hand corner of this page provided it meets editorial standards.
Letters may be abbreviated or only excerpts may be published to meet editorial requirements. Unsigned letters will not be published but names may be withheld upon request.

pulverized and the christian schools and colleges made a secondary public school system.

The pilgrimage of christians in the world is to obey the sovereign God in all his commandments for life and to face the enemy in the gate, and not tolerate provincial governments in Canada to hamstring and demolish the christian curriculum in christian schools.

The Bible says there will continually be enmity between the seed of God and the seed of Satan. The spirit of this world does not recognize God.

Ed Numan,
Smithers, BC

Editorial response:

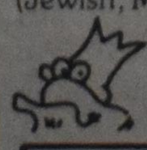
You wrongly refer to the front-page article as a front-page editorial.

No, *Calvinist Contact* is not suggesting that christian schools become public schools. It only reports on how the Ontario New Democratic Party is shifting its thinking on alternative schools (Jewish, Mennonite, Reformed, Montessori).

Please don't confuse reporting with approval or editorial policy.

For the sake of discussion (and this is why we run articles like this, to make us think about issues) it might be interesting to see whether the public school system can tolerate a christian-school-society controlled school. The onus for change would not be on us but on the public system.

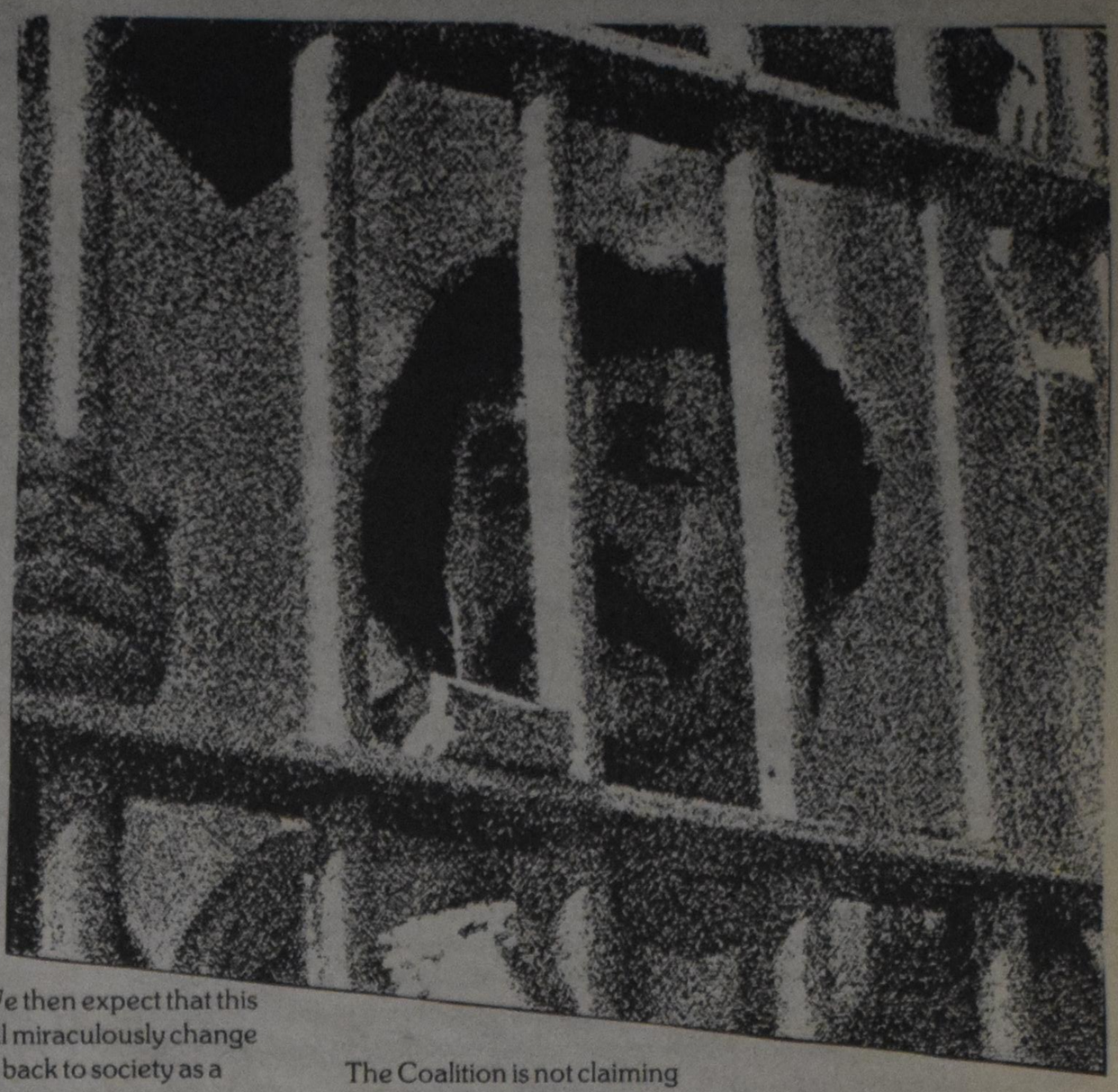
As we know it today, the public school system would destroy the christian school and its unique character. You are right about wanting to safeguard the integrity of a christian curriculum.



Pontius' Puddle

Society

Prisons don't rehabilitate



Ben Vandezande

There are many excellent christian ministries in our prisons. They include Prison Fellowship, M2 W2, A Christian Connection and the list goes on. The Christian church is responding in creative ways to those in prison.

The stories in an M2 W2 or a Chuck Colson book about how prisoners have been touched by these ministries are a celebration of God's grace. And in a very real way such ministries are where we must begin.

Yet many who work at such ministries recognize that they can't stop there. The prison system itself must receive attention. At best as many people leave prison today no worse than they went in. And often they come out worse and certainly not prepared to live in our society. Rehabilitation, if it happens, is an accident, according to Jackie Crowe, a worker at a detention centre.

As a result, several prison ministries have come together in a loose coalition to work for changes in the prison system. The Coalition For Prison Justice represents nine Ontario-based prison ministries. The coalition focuses on community education (especially in churches) and promotes alternatives to prison i.e. victim-offender reconciliation.

The members feel that political lobbying and community education should not be done by the same groups that carry out the visitation ministry lest the ministry is put in jeopardy.

The urgency of their work is quite clear. It is generally agreed that prisons don't accomplish change. Daryl Hayes is a Director of Prison Fellowship who has served 10½ years for murder puts it this way:

"It is not possible for rehabilitation to take place within a prisoner as a result of a prison-instituted program.

We take a person who has broken a law and put him into a totally deviant society populated by equally abnormal people. We then expect that this person will miraculously change and come back to society as a normal person.

It is simply not possible for the prisoner to respond to any treatment provided by the people who hold the keys to the institution.

The Coalition is not claiming to have the answers to all of prison's problems, but it is an attempt by nine ministries with christian roots to explore alternatives.

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Small talk

Alice Los

When I colour a blue streak

Once in a while I indulge in a childish pastime. I colour.

I go to K Mart and stock up on books with big, easy pictures such as clowns and balloons or a colossal rhinoceros. Then I sharpen my collection of colored pencils (left behind by a generation of six grade-schoolers, gone on to bigger pursuits) and have myself a feast of defiance.

Always easily impressed by rules as a child, I never dared stray from the obvious and dutifully painted grass green, skies blue and the sun yellow with perhaps an orange streak, if I felt very adventurous. I also stayed within the lines of course, anxiously avoiding the wrath of equally dutiful teachers who were bent more in instilling a sense of discipline than on nurturing whatever creative impulses I may have had.

I chafed at the bit, but never broke loose.

But now, at my own kitchen table with no one looking over my shoulder, I sit, again with my tongue showing the extent of my involvement and I colour a blue streak.

And a red one and a brown and many, many more.

I pick the pencils at random and let my mood dictate whether the finished product will be neat and conventional or sloppy, or wildly extravagant. Therefore, if any grade-schooler *now* within the fold of the family would ever come upon grandma's work of leisure, he or she would probably giggle a lot. Then again, they might not be surprised at all.

For today's children do not blink at the suggestion of green eggs and ham will probably accept purple grass and a pink sun for what it is, and innocent game with colours.

And while I sit there with the kitchen clock ticking precious minutes away which could have been used for a million useful things and with colours exploding all over the page at hand, my thoughts are released and they go back in time. And I find myself at another table in another era and on another continent.

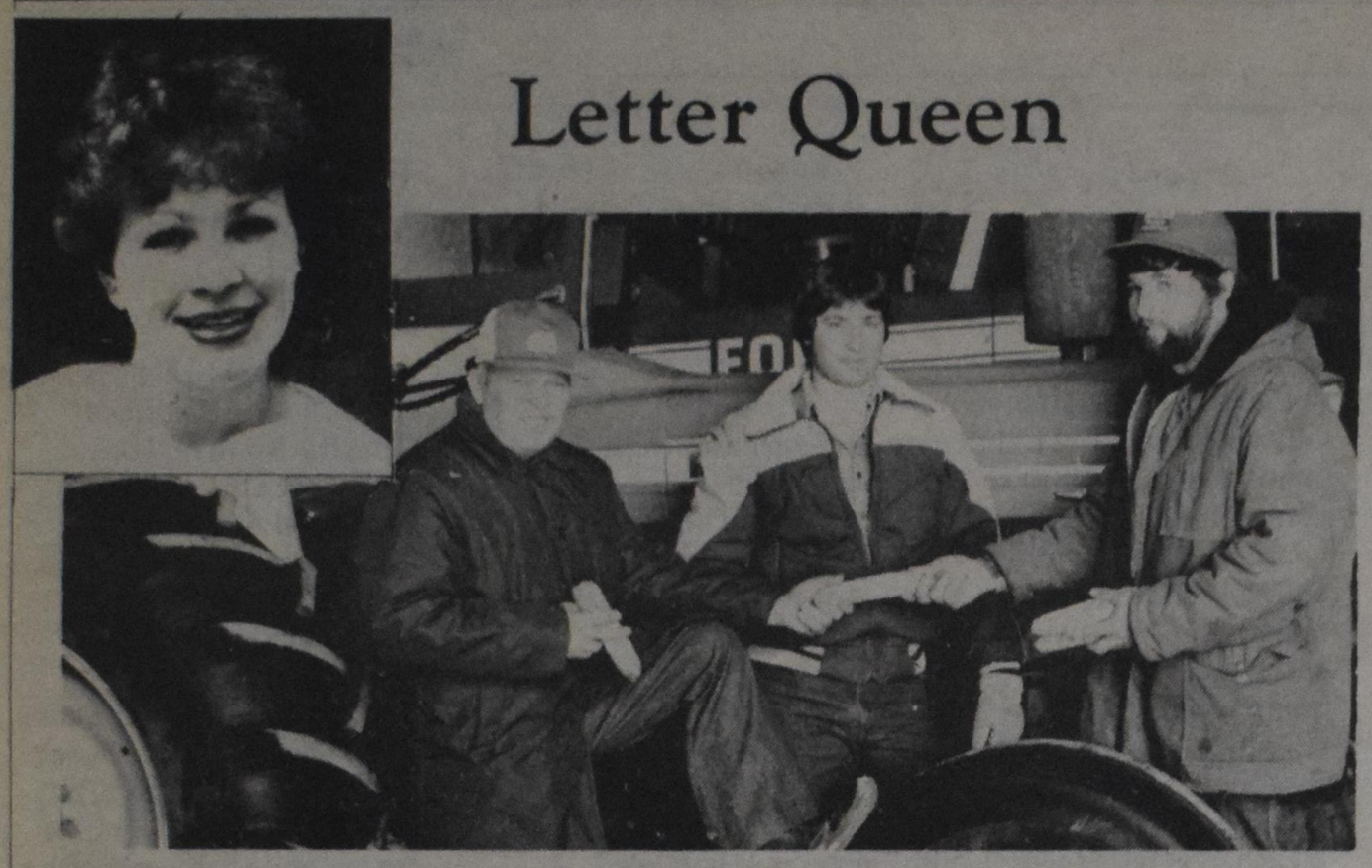
It's a Saturday night and the family is at ease. My mother is knitting and some of my brothers and sisters and I are waiting, eagerly, for my father to complete the drawing of a mosaic, one for each of us. With his bookkeeper's passion for precision he refuses to be hurried by our impatience and when finally the four identical figures are completed, we have a contest to see who can deliver the neatest (!) and also the most striking combination of colours which will give each identically drawn mosaic a vastly different final appearance. There are not too many crayons in the center of the table and we bicker or wail when we have to wait our turn for the only yellow one in the lot.

Since then another generation's worth of dot-to-dot and paint by number pictures have graced the walls of our home and we are now well into the second layer. Who can refuse a bright red paper heart, offered by a child whose shining eyes confirm the sentimental message scribbled across its left ventricle? In return, as I colour, my wandering mind pauses to reflect lovingly on all those little artists in the family, one by one.

The moral of the story? I'm not sure there is one.

If *there's a lesson to be learned you should know that my frivolity is a cheap and easy way to drain the mind of undue clutter and the body of needless tension. But most of all, it's fun!*

Letter Queen



From l. to r. Wallace, Ron and Terry Yungblut. Inset, C.C. typesetter Kim Yungblut

Wallace Yungblut of Thorold, Ontario operates Greenview Farms with his two sons Terry, 28, and Ron, 24. Recently Greenview Farms placed first in the Master Corn Grower Competition with a yield of 155.5 bushels of corn per acre.

The reason we mention this in *Calvinist Contact* is that the person who every week typesets the copy for our paper, Kim Yungblut, is the wife of Ron Yungblut who with his father and brother won the prize.

The family farm includes a herd of purebred Holstein dairy cows as well as a grapery.

In 1968 Wallace Yungblut was named Grape King at the Niagara Grape and Wine Festival.

In the late 1960s he also won the Corn King Competition.

"Farming is a family affair" reads the headline that features the story of the Yungbluts in the Welland Tribune. The story did not mention that typesetting is Kim Yungblut's affair.

Kim has been with *Calvinist Contact* since September, 1981 and is largely responsible for the fact that the copy is typeset on time and with a minimum of mistakes. She types 120 words a minute!

As far as the C.C. staff is concerned, Kim is the winner of the Fast and Efficient Typesetters Competition and Letter Queen of the Niagara Compugraphic Festival, if there is such a thing.

Kim also cheers the office with her sparkling laughter and friendly personality.

C.C. staff

Who's grain is it? asks farmer's committee

... continued from front page

the middle. It has been told by by mill managers that they must clear out the grain that is theirs by the 20th of the month or it will spoil.

The question is to whom will the ministry give it? The Committee believes it should go first to those who have not yet received any feed from the mill.

The government suggests it should go to all those who had grain in storage when the mill went into receivership on November 23.

The creditors committee continues to negotiate with the banks and government to try and arrive at a just settlement for the farmers.

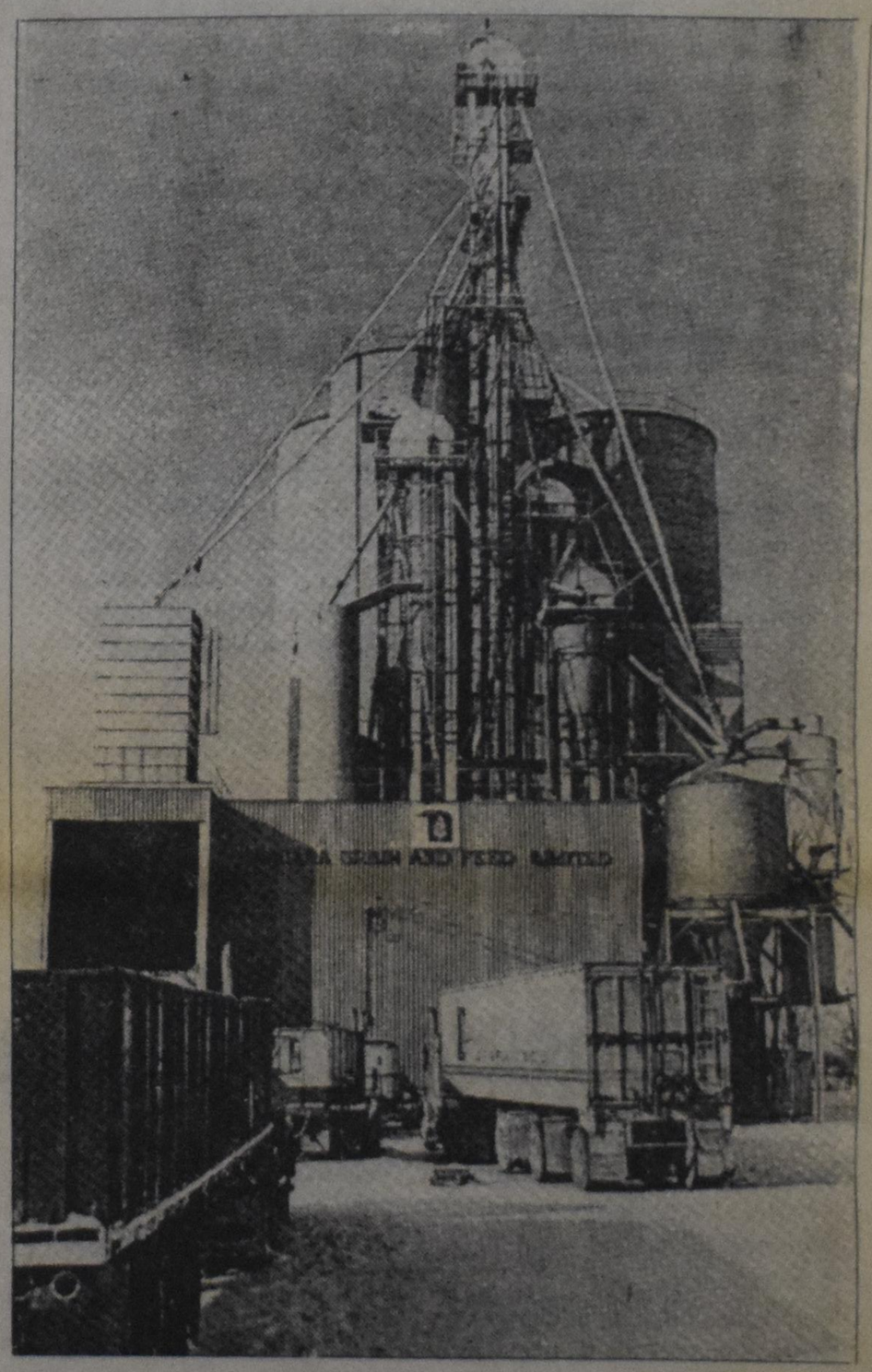


Photo by Mike Conley

Niagara Grain and Feed Mill continues to do business

Czechoslovakia allows shipment of Bibles

... continued from front page.

smuggling of Bibles into communist countries. "In the long run we feel that it's more effective to be above board with the governments. We get more Bibles distributed this way. Bible smuggling can cause problems for local groups and our own Bible societies.

"We have an understanding of why people smuggle Bibles," said Hall. "In the history of England there are examples of how Bibles were smuggled into England against the law in bales of cloth. This was during Tindale's time.

"But the opposite position is that there is a government that you must respect, whether you agree with it or not. 'Render unto God what is God's and unto Caesar what is Caesar's,' we read. There's a fine line between the two sometimes," explains Dr. Hall.

Funding from various churches

According to Dr. Hall the society gets its funds from many protestant churches, including the Presbyterian, United, Baptist, Mennonite, Pentecostal, Lutheran and even Roman Catholic churches of late.

There is some support from the Reformed or Christian Reformed Churches but they seem to be more involved with the work of the Canadian Home Bible League. The Director of the Canadian Home Bible League is John VanderBoom, a member of the Christian Reformed Church.

"Also, we don't have much opportunity to speak in Reformed churches," said Dr. Hall. They have a policy of allowing only the minister to climb the pulpit."

"But we are appreciative of all the support we do get, and thankful that there is this breakthrough in Czechoslovakia."

The United Bible Societies have ongoing applications to various communist countries in the hope that at some time permission will be granted.

"We are like the widow and the unjust judge," Russell Hall commented. "We keep on coming to the door. And we are thankful to God when we do get a permit."

No bishop for Geneva

(Geneva) The Swiss city of Geneva lost its prince-bishop at the time of the 16th century Reformation and so it will continue. The consistory and executive council of the National Protestant church of Geneva have turned thumbs down to a proposal by the Swiss Roman Catholic Church to put a bishop back in Geneva.

Declaring that their rejection of the proposal was based on "fidelity to the apostolic witness, loyalty to ecumenical movement, and respect for other Christian communities in Geneva and Reformation churches around the world," the two Reformed bodies comprising the National Protestant Church of Geneva stated, however, that they are still willing to continue to walk together and develop ecumenical collaboration with the Swiss Roman Catholic Church.

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Church

Pastoral Pondering

The plain truth

Rev. Adrian van Geest

Slick and glossy

On my shelf I have a booklet written in 1971, that exposes Herbert W. Armstrong's "perversion of Christianity." I don't think it is the greatest book on the subject, but it helps to see through the slick and rather deceitful message of the founder of the "Worldwide Church of God." I pulled that book off my shelf again after I had read the October 1983 issue of Armstrong's magazine "The Plain Truth," which was offered at no charge in some shopping plaza.

I was struck by the fact that almost all the main themes discussed in that 1971 booklet were plainly found in this 1983 copy. This magazine manages to pass along a lot of false teaching together with its timely and often interesting articles which are liberally sprinkled with Bible quotations, leaving the impression of being very biblical and even prophetic.

To discuss all of Armstrong's teaching is not possible now. But I would like to touch on at least a few points as a warning to those who might have been impressed with this magazine or with Armstrong's radio and TV broadcasts and may have ordered a free subscription and other literature that Armstrong constantly offers.

The Armstrong code

Armstrong emphasizes "law" rather than "grace." His emphasis on obedience is good, but we are *not saved* by our obedience. His Old Testament orientation is also clear in his emphasis on tithing — a required 10% of all income for the church — with free will giving encouraged over and above that — and Sabbath observance on the 7th day of the week.

Denial of the Trinity

The Holy Spirit, not a person according to Armstrong, and not part of a Trinity, does not appear to renew us from within, but merely helps us to do our part. One doesn't read about the sovereignty of God in creation and redemption.

A corner on truth

It is clear that Armstrong is out to undermine the christian church by pointing to divisions and differing interpretations within the broader christian community. The only church and the only true gospel is found with Armstrong and his Worldwide Church of God. Armstrong writes: "not one religion knows who and what God is." And he specifically includes Christianity among these religions. Then he proceeds to tell us what none of these other religions can. Quoting from Matthew 24:3-5 about "many shall come in my name, saying, I am Christ," he says: "In plain language, then, they are so-called Christian preachers — telling *about* Christ." More could be quoted along the same lines.

A divine clone

His view of man is worth noting also. In creating man, he says, "God is reproducing himself." God's purpose is to make us immortal like God, *until we become God as he is God.*" (emphasis added). That is all a matter of "character development."

The religion of Armstrong has been called a "baptized Judaism." It has also been labeled "a masterpiece of Satanic deceit." Armstrong does not preach salvation by grace through faith, as the Scriptures proclaim it. All that the death of Christ allegedly did was die for my *past* sins. For all the interesting things Armstrong and his associates write and say, their message is not "the plain truth," but rather a piece of "Satanic deceit." They quote the Bible abundantly, but they do not speak the TRUTH.

The Rev. A. Van Geest is pastor of Trenton, Ont. C.R.C.

Press Parade

Report on WCC Vancouver '83 assembly

(Grand Rapids) Eight persons of the Christian Reformed Church in North America in attendance at the WCC Vancouver '83 Assembly agreed to report jointly on the Assembly for the RES Theological Forum. It was agreed that each would be responsible for and draft a basic report about one of the 8 issue groups of the Assembly. The eight met regularly during the first two and a half weeks of the Assembly to compare notes and share observations.

Their report appears in the December 1983 RES Theological Forum. Besides the individual reports of the 8 issue groups, it contains a reflection of Paul de Groot, a journalist from Edmonton, Alberta, and an analysis of the political imbalance of the WCC by the RES General Secretary.

The report concludes with a jointly composed evaluation of the Vancouver Assembly. It may be one of the most comprehensive reports on Vancouver among the churches of the Reformed tradition. The Report is available from the RES Secretariat for $3.00, postpaid.

Press Parade

From Kingston penitentiary

The following are excerpts from a letter received from an inmate, serving a life sentence written after he had listened to our Nov. 6 radio service.

"I am writing this letter to let you know how much I enjoyed your service this morning over radio CJTN, particularly your compassionate words for people in prison.

This is not the first time I have heard your church on the air. I have heard it a number of times in the past — every eight or nine weeks or so — since Radio CJTN first came on the air back in 1979 or 1980, but until now I was afraid to write to you, because, after all whom am I to write to you? Besides, I am not a member of the Christian Reformed Church. My father was a Norwegian Lutheran and my mother was Anglican, and I was baptized and confirmed an Anglican.

But I have been listening to all the church services over CJTN, each one in its turn, and each has a beauty of its own. It's like having a group of lovely people in my "home" for an hour each week and I look forward to these services very much.

"I'll say one thing: yours is probably the "singingest" church of them all; so much, in fact, I had to send away to Speelman's Bookhouse in Toronto for a copy of the 'Psalter Hymnal,' so that I could keep up with you ...

But what I admire most about your church, I think, is the spirit of togetherness that seems to pervade your services, as though you were all one big happy family, caring for one another in a strange land. It's hard for me to describe, for I have never been in your church, but that is the impression I get over the radio.

It's though you actually care for one another. Even the little achievements of your school children are a matter for great rejoicing. It really warms my heart! If only somebody had cared about my little achievements when I was young! Instead it was 'go away and don't bother me!'

I also admire the tremendous self discipline and sense of purpose within your church. That school of yours, which you take up a collection for, every now and then, it is truly a great monument to your achievements, and is spoken highly of in all the newspapers ...

Anyhow, I guess the next time your church will be on the air will be just after Christmas or early in the new year. As usual, I shall be listening for you. CJTN is not a powerful station, but usually I can receive it very well over here in Kingston. Besides, yours is the only Christian Reformed Church broadcasting regularly on the air. Occasionally I will listen to the "Back to God Hour" but it, as you probably know, is an evangelistic program and not a regular church service, so I don't listen too often ...

Your congregation sang very well this morning, and I was especially thrilled with #422 "For all the Saints" which is one of my favourite hymns. Please give my best regards to your congregation, and tell them that behind the grey stone walls of Kingston Penitentiary they made a lonely old man very happy."

Submitted by the Rev. J. Koole of Trenton, Ont. CRC

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Press Review

Carl D. Tuyl

The limelight this week was on Justice Minister Mark MacGuigan. His proposed new criminal code is another one of the government's "star-presentations." It will be difficult again to disagree with the intent of the proposed law, and it will offer the opposition no possibility for an election issue.

The law comes down harder on violent criminals, but also aims, through the possibility of restitution, to take the pressure off our over-populated jails.

Did you know that Canada imprisons proportionally more people than any other democratic country? And did you know (this is a C.C. scoop) that highly placed government bureaucrats are seriously discussing the possibility of farming out the incarceration of convicted criminals to private enterprise? Far out you think? Remember the publicans of New Testament times! They were private entrepreneurs in the business of taxation.

And speaking about taxation. Our publicans experience an image crisis. The opposition is really taking aim at the tax people. Here in Toronto Revenue Canada is trying to collect $70,000 from Metro because special buses are used to transport handicapped people to the hospitals also if their illness is not related to their handicap. In other words, if an amputee who suffers from an ulcer is brought to the hospital by this special bus, the purchase of the bus is subject to sales tax. Policies like that do not do a whole lot to increase the popularity of Revenue Canada.

There was much ado in hallowed halls of the House about lists. Yes lists! Rumours had it that the Conservatives were composing their "hit list." That is the list of names of Liberals who, in the eventuality of a Conservative take-over, would kindly be told to take a long walk on the short bureaucratic career-plank.

The government, so say the Conservatives, also has a list. This is the list of ridings which will receive priority in government spending. Strangely enough, the opposition did not accept the totally logical explanation of the Prime Minister, who said that the predominance of Liberal ridings on that list can be interpreted only to mean that Liberal M.P.s are more diligent in the pursuit of the interest of their ridings than the Tories are in representing theirs. Now that's that a perfectly acceptable explanation?

Canada exported during 1983 18 billion dollars more than it imported. This has to do, no doubt, with the relationship between the American and the Canadian dollar. The fact that the Canadian dollar is only around 80¢ U.S. funds does not really hurt the economy of the country. It is hard on importers of Dutch cheese and grey peas, that's all.

The province of Manitoba remains divided on the French lanaguage rights, and there is little room for premier Pawley to manoeuver. The Conservative opposition keeps running out of the House to prevent motions on closing debate to be voted on. The government remains determined to entrench French language rights in legislation.

To Premier Pawley goes this week's main prize for political courage and integrity. The first prize for originality goes to Mayor Drapeau of Montreal who proposed a celebration of Mass by the Pope on a floating barge. That's what I call liturgical renewal.

President Reagan, this is election year you know, announced the withdrawal of the Marines from Beirut, which leaves Gemayel in the position of a still-born calf without legs, ready for burial. I doubt whether the formation of a new government there or the withdrawal of the multi-national force will bring peace to that country.

Lebanon is not a country. It does not have an identifiable unity of population, but is rather a political creation that came about in 1920. Druse and Shi'ite Moslems and Maronite Christians make up the population, and their hate for each other knows no limits.

In the end of course the sorry state of affairs is politically advantageous for Syria, read U.S.S.R.

You know the frustration of being skipped by the paperboy or forgotten by the milkman don't you? How about Western Union and the Indonesian government who saw their 75 million dollars satellites deposited in the wrong orbits. Oops, excuse me, slight mistake!

In Singapore you have to have a B- average to procreate. Those of lesser academic standing will be greatly discouraged from creating posterity for themselves.

The same average is required to be admitted to Calvin Seminary, but I do not know whether that similarity has any significance.

A fact is that my posterity is about to be increased by 33⅓ without questions about academic standing. Carl Jr. and Katrina hope to become cousins in March. It is going to be another half-blood Frisian for the child's father hails from Rinsumageest, which as you know has recently been declared safe for missionaries.

Going to Yuri's funeral?

Bert Witvoet

Yuri Andropov is dead! The morningpaper does not carry the news; still talks about Trudeau wanting to write Andropov about his peace mission. The radio is on top of the news though and broadcasts it.

Andropov's death brings to an end a year-long speculation about the fate of this Soviet leader. His reign was brief and probably not significant.

Foreign ministers all over the world are gathering with their presidents and prime ministers to determine what level of representation should go to Moscow for the funeral.

Funerals are never for the departed anyway. They serve the bereaved. One wonders, however, of what the world has been bereft in this case.

The best way to describe the significance of Andropov's death is to say that it is the death of a political chapter. As such it is a political event.

For that reason those who attend have political motives, except perhaps for some relatives and close friends.

Reagan will consider what the implications are for the upcoming elections and for east-west relations. Trudeau will think mostly about his peace initiative. For him Andropov's death is somewhat untimely: he should have died earlier or later. Amigo Castro will go to affirm his love for the Russian bear.

Ah, it will be a lovely funeral.

The most important things will happen before and after the funeral, of course. Political funerals are such unique opportunities to meet with people you could otherwise not reach or talk about subjects you could normally not broach. Death brings out the best in the worst of political climates.

In the meantime the world knows that the Soviet political machinery is stable enough that it will not collapse under the strain of a temporary vacuum.

Not much will change in terms of political direction. Some bureaucrat will emerge to oil the Soviet machinery and to play the role of big boss in the illusory world of temporary power.

In the meantime, the coming of the Kingdom of Christ is right on schedule.

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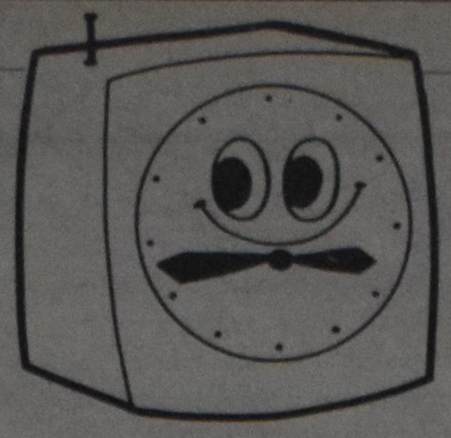

Student tardiness

Recently I visited a classroom teacher. It was the first period in the morning. Six students arrived late. The weather was favourable so that was not a factor in being tardy. Parents, drivers, and students let us do everything in our power to see that the children are at school on time. The bell rings at 8:45 promptly. Opening exercises begin in each class shortly after. When a teacher is faced with interruptions during devotions for the first 10 minutes of the day it is difficult to say the day began on a positive note. Your cooperation in overcoming this problem will be much appreciated.

Cedars Christian School Newsletter,
January 20, 1984
(or any other school!)

Learning about opera

Have you ever wondered what goes into the making of an opera? Several students from Calvin Christian School in Chatham, Ont., recently had a chance to find out. The Canadian Opera Company Ensemble put on a "Do it yourself opera workshop." Before listening to some operatic selections, the students were instructed in the basics of opera. They learned about the ingredients of opera making: story, music, singing, acting, orchestra, scenery, costumes, chorus and audience.

Writes John Postma, principal: "It was fun to learn the vocabulary and musical theatrical concepts in opera. When the actual performance started, our students knew quite a bit about: dynamics, emotion, colorature, aria, tempo, trio, duet, recitative, soprano and baritone to list a few."

"It was not only entertaining, but also a meaningful educational experience which created lasting impressions on the minds of those students who were fortunate to be in attendance."

Keep your eye on Quinte Christian High School

Last November an expansion program was begun at Q.C.H.S. The school will finally get its gymnasium, cafeteria, change and shower facilities.

This development is exciting news for our school because a high school without a gymnasium severely limits a school's physical education program. Students in particular are overjoyed with this development and have pledged $13,000. towards the project.

The entire structure will cost the school $308,000. with $212,400. being paid through a government NEED program grant. Over $95,000. has to be raised by the student body, parents and supporting community.

Both the cafeteria and gymnasium will alter our school's extra-curricular program significantly. We will offer more extensive intra-mural programs and will be able to participate more effectively in inter-school games.

Keep your eye on developments behind the school. We are! And if you would like to assist us, don't hesitate to drop in and fill out a pledge sheet or give a donation. As well, we want to encourage you to visit the facility and watch us grow.

Proposed Gymnasium - Artist's Sketch by Marg Riemersma.

The Median,
Quinte Christian High,
Belleville, Ont.

RBC offers courses by correspondence

Your education is in the mail

Reformed Bible College offers several courses for credit by correspondence. The college, which trains students for vocations in church and mission work offers some courses with cassette tapes of recorded lectures along with printed materials for home study. Each course includes textbook readings and set of study questions.

Introductory courses in cultural anthropology and in Biblical interpretation are included. There are survey courses dealing with the Old Testament and New Testament. Bible studies also include a missions study of the book of Acts, and a course on the four Gospel books. A course in church history is also available.

RBC is approved by the state of Michigan Board of Education and is an accredited member of the American Association of Bible Colleges.

Information on costs and complete course descriptions are available from the RBC academic office, 1869 Robinson Road, S.E. in Grand Rapids.

U.S. private schools vie for awards

U.S. Secretary of Education Terrel Bell announced a $370,000 grant to fund a search for 50 outstanding private high schools. The awards follow last year's identification of 152 exemplary public schools. The Council for American Private Education (CAPE) will screen applications and send evaluation teams to select the finalists.

Robert L. Smith, executive director of CAPE claims: "This is not a project to identify 'the best schools.' Rather, we're trying to show that good education takes place in a variety of settings." Approximately 7,000 non-public secondary schools are eligible to apply for the honor.

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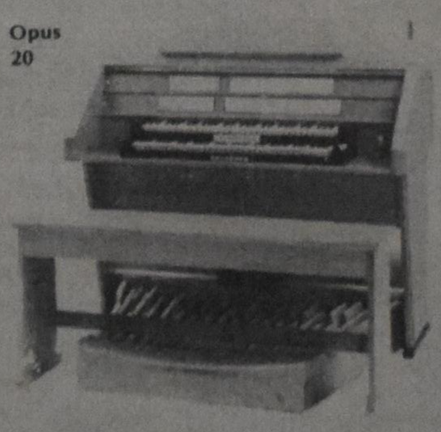

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Feature

How the last Adam created the first Adam

Cecil H. Martin

Cecil Martin is a retired newspaperman living in Langley, BC Presbyterian of conviction, he has nurtured a life-long interest in archaeology. We publish his thoughts on a "slow" creation as a matter of interest to perhaps science teachers in christian schools, or to any Christian who struggles with the implications of the creation story.

The way God makes worlds is to make them make themselves. That observation made a century ago by the noted Scottish geologist, Prof. Henry Drummond, would not find favour today with either side in the continuing dispute over the origins of the universe, and man. Evolutionists would reject it because they believe chance, not God, was the 'first cause'; while its overtones of gradualness would be anathema to those creationists who are wedded to a fast-track, six-day time schedule for creation.

It is unfortunate that the time element has held the spotlight for so long for it obscures the considerable measure of agreement between the two sides on the order in which the material universe came into being — first the organic followed in succession by plants, fish, birds, land animals, and, finally, homo sapiens.

Their preoccupation with the time element is doubly unfortunate for it has blinded six-day creationists to the modus operandi used by God to usher in the *new* creation of which they, if they have been born from above, are part. God's method of bringing forth the new heaven and earth sheds considerable light on the first chapter of Genesis.

Christ brings more than restoration

Homo sapiens is not the end of the creation story. There is a sequel to Genesis One in the New Testament. A new order of life, called *eternal* life, is introduced, and Christians are assured that one day their present confining natural bodies will be replaced by glorious new spiritual bodies which, like the Saviour's, will not be hampered by space and matter.

We tend to forget that Christ, the Last Adam, came not merely to regain the ground lost by his counterpart in the Garden of Eden. Poet, preacher, and Paul all attest to that fact. In Isaac Watt's words:

Where He displays his healing power.
Death and the curse are known no more.
In him the tribes of Adam boast
More blessings than their father lost.

In the same vein, Dr. Martyn Lloyd-Jones wrote:

In Christ not only are the blessings which Adam lost restored to us, but we are given even more; in this new relationship to God which we enjoy in Christ we stand in a higher position than Adam. (God's Ultimate Purpose)

And Paul summed up the difference succinctly:

The first Adam was made a living soul;
the Last Adam was made a quickening spirit.
(I Cor. 15:45)

That quickening spirit, as the story of the nativity makes clear, entered our ken as a fundamental cell of microscopic proportions, lodged in his mother's womb. The union in one personality of his Adamic and divine natures was accomplished by the power of the Most High overshadowing Mary (Luke 1:35). And that Holy Thing, as the angel put it, born to her followed the normal stages of development, embryo, infant, child, adult. The Last Adam did not make his debut as a grown man at 9 a.m. one Thursday morning as six-day creationists believe the first Adam did.

A new spiritual nature

Christ's legacy to those who are 'born again' is a new spiritual nature. It represents a break with the past as fundamental as any of the divisions which separate the inorganic from the organic, plants from animals, and animals from homo sapiens. Archdeacon T.C. Hammond expressed the difference this way, "If any man be in Christ he is a member of a new order in creation" (In Understanding be Men 4th ed. p. 147).

How did it come about? The scene was described for us by John. It was the first Easter Monday. His disciples had bolted shut the doors of their meeting place for fear of the authorities when Jesus appeared in their midst. After greeting them, he breathed on them and in their midst. After greeting them, he breathed on them and "saith unto them, Receive ye the Holy Ghost" (John 20:22). And as if to underline the insignificance of the time element there was a delay of several weeks between Jesus breathing on them and their receiving the Holy Spirit of Pentecost.

Time not of the essence

The method he used should be carefully noted by six-day creationists, for it was the same method used by the Creator in grafting sapient life on to the 'earthy' body of the first man. "God (Christ, the Last Adam — John 1:3) breathed into his (first Adam's) nostrils the breath of life; and man became a living soul" (Gen. 2:7).

Since time was not of the essence in either his own advent or his impartation of the new creation to his disciples, and subsequently to all who receive him; why are six-day creationists so bent on getting the rest of creation finished in just 144 hours flat?

Firstly, because they misconstrue the meaning of the time element in Genesis One. The phrase "evening and morning" applies to some specific longitude on earth where the time of day is marked by the passage of the sun across the sky as the earth revolves around its axis. As the description of a worldwide event it is inappropriate, for it is always evening and always morning at some place on earth. It is even more unsuitable to

Continued on page 12 ...

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Feature

Some of God's miracles are small (conclusion)

Louise Vroom

Last week Louise wrote about the happiness she felt when Carlye was born. Her willingness to surrender this child to the Lord was severely tested when it became evident that the child suffered from an enlargement of the heart and liver. Was the Lord going to take this child from her?

It was decided to let Carlye pass the six-month mark, thereby hopefully giving her the benefit of a few weeks' more growth, and then to make another assessment by means of cardiac catheterization.

This is a somewhat risky procedure in which a plastic tube is introduced into a main artery, and threaded directly into the heart. By measuring pressure and blood-oxygen levels, doctors are able to define more precisely the nature and extent of the defect.

Feelings of anxiety

My heart sank. I had all but blocked out the thought of having my little one hospitalized, but now the reality again loomed large, and that awful sense of dread was back.

To compound my anxiety, there was a steady output by the media of terrifying speculation around the deaths of babies on the Cardiac Unit at Sick Children's Hospital. These were babies with conditions similar to Carlye's. Digoxin, the drug belived to have killed many of these infants was the same drug that I was giving to Carlye every day. How could I ever commit my lovely little one to a place where people were suspected of murdering babies?

My prayers became more desperate, and, I confess, more foolish. That act of surrender had by no means ended my personal struggle. I still felt compelled to try to convince God that He should let me keep my baby. I tried bargaining with Him. Though I knew, rationally, that I had no righteousness to bargain with, I tried. I searched my life frantically for a sin that I might voluntarily give up in payment for Carlye's life.

What asserted itself most strongly in my conscience was my consistant failure to be an effective witness for the God whom I professed to love. I always rationalized that I didn't want to turn people off by talking about religion. In my heart I knew it wasn't Christ's reputation but my own image that I was worried about. That selfish preoccupation had rendered me fruitless.

A vow to God

Suddenly all the social trappings of life fell away. Nothing was relevant but life itself. The creature stood spiritually naked before God the Creator. Why had God created life — mine, that of my little daughter and all others — why? I had a pat catechism answer but how was I really doing in honouring and delighting and glorifying my God?

I had offered God the use of my child even before she was born, little knowing what that offer might cost her and me. I had more exalted thoughts of Christian service in mind for her. Was God perhaps suggesting to me that because I had consistantly recoiled from serving Him, He was now taking me up on my offer of the life of my child?

I believed and accepted that whether by living or by dying our little Carlye was destined to bring glory to God. His purpose would prevail with or without my obedience. I made God a promise. It was not a trade-off. I had been humbled enough to know I had no bargaining power with God, but I vowed that if God healed my little daughter, I would not be silent. I would pay tribute to that power and that love of His wherever and whenever He gave me opportunity.

This story is an installment on that debt.

Christmas came; influenza was rampant and Carlye became ill. She responded initially to medication, but after 2 weeks, she developed some respiratory difficulty and was obviously decompensating. Hospitalization was imperative now, and it was decided she should be treated at Sick Children's so that the Cardiac catheterization could be carried out when she stabilized.

"Carlye is an impish, flirtatious little heart stealer"

So, with heavy, aching hearts, we entrusted Carlye to the care of the doctors and nurses at Sick Children's Hospital. Our paediatrician, mercifully, had specified that she was to be admitted to the Respiratory Unit rather than the Cardiac Unit, but my anxiety level was still skyhigh.

Before leaving for the hospital, I had called a close friend to ask for prayer for Carlye — we had done this before in times of special need. My friend, I later learned, in turn called other friends and set in motion a whole chain of prayer activity.

I am still overwhelmed when I ponder how many prayers were offered on behalf of our little child — many by Christian people whom I have never met, and many more by friends and relatives. Heaven was besieged with requests for the healing of one tiny little heart.

I went each day to the hospital and spent the day with Carlye. She was examined and assessed by other cardiologists, and when, on the third day I met with one of these doctors, and was told that her defect was a minor one and cardiac catheterization would not be necessary, I nearly fell off my chair.

My first thought was that there must have been an error made in the tests. Foolish, faithless heart — I was afraid to believe! When all the test results were in and were compared to previous tests, the conclusion was that there had been "a dramatic improvement" in her cardiac status, and that the hole in her heart appeared to be closing. So favourable was Carlye's condition that her diuretic medication was immediately discontinued, and it was estimated tht she could stop taking the digoxin in the next several months.

I was astounded and speechless with wonder and awe. I perceived this miracle as an intimate gesture of God toward me. I felt like a child who approaches his parents full of doubt and misgivings with an impossible request and then is delirious with joy when the parent says simply and lovingly "Yes." God said "Yes"!

He was there, waiting to bless me always — waiting, patiently with armloads of tender love and blessings — waiting for me to finish with my silly stubbornness and spiritual tantrums, so that He could revive me and feed me and teach me and equip me to understand Him more intimately, to love Him more perfectly, and to serve Him more effectively.

We've had a miracle

Carlye came home from the hospital after 4 days, innocently unaware of the jubilation her home coming evoked. I called some of those who had prayed to tell them "We've had a miracle!"

Within 2 months, all her medication had been discontinued, and at a final check-up by the cardiologist, just before her first birthday, it was determined that the hole in her heart had completely closed.

Our paediatrician admitted several times subsequently to being amazed and baffled by her dramatic recovery. Her appetite radically increased as did her activity level and her growth.

Now, at 18 months, Carlye is an impish, flirtatious little heart-stealer who leads a merry chase

Continued on page 12 ...

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Feature

Women in crises

Ineke Parlevliet

A second story about abused women

Ineke Parlevliet is a counsellor in a home for abused women in Niagara Falls, Ontario. In this instalment she shares the frustrations of not being able to give the kind of long-term help that's needed in some cases.

"No, never! Never! NEVER!! You dirty bitch!" Two small hands were pounding the carpet with all the force a little four year old boy could muster.

Was this the same boy who less than twenty minutes ago had jumped into my arms and had smothered my face with wet kisses, while he whispered: "I love you, I missed you" I thought? It was hard to believe. What kind of emotions were tormenting the hysterical little child?

Let him be

Linda looked helplessly from her son to me. "Let him be," she said. "There's nothing you can do. Lately he has been having these awful tantrums. He has to get it out. He'll only scream louder when you come close to him."

He has to get it out. Out what? I thought. How much of the ongoing violence in his home had he witnessed? Judging by his present behaviour and his foul language, it must have been much. Anger, fear, insecurity, pain, perhaps even hate, formed a kaleidoscope of emotions in the boy with which he was unable to deal.

In spite of Linda's advice, I went to Joshua and tried to pick him up, but he kicked and yelled so loud, that I hastily backed off.

"Let's leave him alone," Linda said. "He'll calm down after a while."

"You go to the diningroom," I said. "I'll just stay here with him. He's lashing out at you because you refused to let him go outside. He's just bottled up with frustration. It's not your fault. I'll take care of him."

I almost pushed Linda out of the playroom, and closed the door behind her. I sat down in a chair, picked up a book and pretended to read. I just could not leave Joshua all by himself, which was the normal thing to do. Someone had to stay with him, even when he was "bad" to give him the so much needed feeling of security and love.

I needed his money badly

Three nights ago the police had brought Linda and her two children to our shelter. They had come with a coat thrown over their nightwear, after a stop-over at the hospital, where Linda had been examined. Except for a swollen face, a bleeding ear and marks around the neck, she was all right.

The story Linda had told the intake worker that night seemed unbelievable. Husbands don't try to choke their wives to death or throw them outside in the snow. That's T.V. stuff. Not reality.

Yet it was her story. "When my husband didn't come home from work, I knew he had gone out drinking," Linda had told us, "for it was payday. I needed his money badly. We were out of everything. I didn't even have a drop of milk left for the baby. I wanted some of his paycheque before he blew it all on booze. So I asked a neighbour to look after the kids and went to the hotel to ask him for twenty dollars.

He was drinking with his buddies, but still rather sober. He gave me a dirty look, didn't say anything, and gave me twenty bucks. I bought some milk and bread, fed the kids and went to bed early. It's no use to wait for him to come home. He'll stay around till the bar closes and then he comes home staggering drunk. I used to worry myself sick if he could make it home safely, but since I went to Al-Anon I don't do that anymore.

He kicked me around

I was deep asleep, when I was suddenly jerked out of bed and dragged by my hair to the livingroom. My husband was beserk. He yelled and screamed and called me every name under the sun because I had dared to insult him by asking for money while his friends were around. He kicked me around with his heavy working boots and when I started to scream for help, he put his hands around my neck and tried to choke me.

"I'll shut you up if you don't shut up," he shouted. I think I fainted, for the next thing I knew I was that I was stone-cold. I was lying outside, half under the bumper of his car. I felt blood dripping over my face and I thought I was dying. All I could think about was the kids. What would happen to the kids ...

The next moment a police cruiser came to a screeching halt in front of the house and two policemen came out. They carried me into the cruiser. I screamed for the kids. They said they would get them. And they did. They took us to the hospital and then here.

If it hadn't been for the neighbour who had heard all the commotion and who called the police, I might have been dead. "One thing I know: I will never go back to him as long as he is drinking. It's not that I don't care for him anymore, but I can't go on living like this. The harm it does to the kids ..."

Children suffer most

The harm it does to the kids ... Out of the corner of my eye I looked at Joshua. Slowly his hysterical screams changed into heart-breaking sobs. It's always the children who suffer most, I thought. That's the greatest tragedy of these battered and battering families.

How many battering men didn't come from a home where one of their parents or they themselves were mentally and physically abused? How many women coming from an alcoholic parental home didn't marry an alcoholic themselves? The vicious circle would go round and round unless these children received intensive help and counseling at an early age, so they could learn to deal with all their damaging emotional problems which were playing havoc in their lives.

Linda had left her husband twice before and had stayed with relatives.

Both times he had had no trouble finding out where she was with the children. He had begged her to come back, promised her to leave the bottle alone, to go to the Alcoholics Anonymous meetings, to give her his pay cheque. He loved her. He loved the kids. And she had gone back.

For a few weeks everything seemed to go well. The first time he even took her on a holiday. But soon the second honeymoon was over, the A.A. meetings postponed, then forgotten and within a short time everything was back to square one.

How much help could we give?

"This time he won't know where I am," Linda had said. "This time I won't go back, unless he gives proof that he has changed."

She meant it. I knew it. But how was she going to survive alone? During the few short weeks that she and the children could stay with us, we could not give her the lasting support she needed so much. And how much help could we really give to her and especially to Joshua? Roselyn was not yet two. She wasn't as much damaged as Joshua was most likely. But Joshua ...?

He had almost stopped crying now. Without resistance he let met pick him up and I took him on my lap. He was exhausted. His skinny body was still shaking. He buried his face in the crook of my arm.

"Tell me, Joshua ... Was Mommy bad that you screamed at her?"

Vigorously he shook his head, not looking up. Then I heard his muffled voice like a whimper of a beaten dog: "No ... Mommy isn't bad ... Daddy is. He's mean. He tried to kill Mommy..."

With a shock I realized that he had witnessed it all, and I felt more helpless than ever.

(All the information used in this article has been modified to protect the names and identity of the persons involved)

That's T.V. stuff. Not reality

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FIRE BONDS

To my darling Saint Valentine!

Roses are red, violets are blue
Sugar is sweet, and so are you.

Bert Witvoet

The above little rhyme is one of the oldest and simplest valentine messages around. It is customarily signed "Guess Who?"

How did Valentine's Day come about?

In ancient Rome the feast of Lupercalia was celebrated in mid-February. The day before, the 14th of February, a ceremony took place for unmarried persons. The names of young women were placed in a box and young men were allowed to pick one of the names. Whoever was chosen would be the young man's partner for the feast of Lupercalia and perhaps for the next year. Some believed that the person chosen would be his wife.

When the early Church came into prominence in Rome, concern for pagan festivals and rituals were translated into alternative festivities. Church leaders were concerned about the various superstitions that kept people from living out of a simple faith.

Instead of names of young women, the names of saints were placed in a box, and young men were encouraged to pick a name and try to pattern their life after the saint they had drawn.

Many centuries later Richard Le Gallienne wrote that "to expect a woman and to draw a saint is ever a disappointment to mortal man!"

The 14th of February also coincides with the day that St. Valentine, a Roman priest, suffered martyrdom in the second half of the 3rd century. Hence the name St. Valentine's Day, to commemorate a saint who had very little to do with romantic love.

But the attempt at christianizing the love character of the day proved unsuccessful. In the Middle Ages in England and Scotland the day was observed for the purpose of determining whom a young person was to marry.

Superstition had it that the first unmarried person of the other sex that one met was destined to be one's wife or husband.

One lady, who was in love with a certain Mr. Blossom, lay in bed all morning with her eyes shut, just so that the first person she would see would be her beloved Blossom, who was expected to arrive at the house at noon time. "For I would not have seen another man before him for all the world," she writes in a note.

Christians hunted down in the Catacombs

Combine with this the medieval notion that on the 14th of February birds were thought to begin their mating, and the full impact of Valentine's Day becomes evident.

By the 17th century the practice of sending valentine cards to one's favourite was in place.

Today, the period before February 14 is a busy time for post offices in such communities as Love, Mississippi; Darling, Pennsylvania; Romance, Arkansas; Eros, Louisiana; and Kissimmee, Florida, the names inspire people from all over the world to send their valentine cards there to be postmarked and forwarded.

Dearest brother and saint, Valentine. You were clubbed and beheaded for the faith on the 14th of February. Where do you come in on Valentine's Day?

How the last Adam created the first Adam

... continued from page 9.

portray an act of God — who dwells where there is no night — *unless* the phrase is used in a story in which the Creator is interacting with man on earth.

Adam was there

Secondly, it is because they fail to appreciate the significance of Christ's statement, "The sabbath was made for man" (Mark 2:27). It implies the cessation of activity on the seventh day was to allow Adam to rest, not God. It also implies Adam was present on the first six days.

But what, you ask, was going on for six days? We know from the scriptural record that God was in frequent and lengthy communication with man both before and after the fall. For example, God was present while Adam gave names to the animals and birds — a lengthy procedure. Again, he counselled with the lone male about his need for a spouse. That was not a hasty move. Some commentators point to the fact that the episode of naming the animals is sandwiched between references to his future helpmeet and conclude that it was not until he saw, as they passed before him, that the lower orders were comprised of both male and female that Adam realized he lacked a mate.

During his conversations with Adam it would be natural for God to explain how the things round about them came into being. Not having witnessed the events himself, Adam would be unable to attain to any certainty regarding their origins by his own unaided efforts. Yet the accuracy regarding the order of creation makes it clear the information in Genesis One came from God. Probably written down at the time by Adam, for there is no reason to believe he could not write.

Centuries before Abraham cuniform messages in clay envelopes, chatty private letters as well as commercial correspondence, were being exchanged over great distances necessitating some form of postal or courier service. Josephus attests to writing's antiquity by saying the genealogical lists in Genesis (which began with Adam) were written down with great accuracy by men who then lived (Ant. Bk 1 ch III para. 3). Further testimony comes from Egypt where the earliest parts of the Book of the Dead date from about 4,000 B.C.

Genesis account for Adam

Furthermore, the general tenor of the creation account suggests it is a summation, in a familiar literary form, of what God *said* to Adam over a six-day period. There is Hebrew parallelism in the story with the topics of the first three days being repeated on the last three days. Days one and three deal with light and its sources. Days two and four concern the atmosphere and water. While days three and six tell how the land and what lives off it were created.

The fact that God gives names to things as they are introduced — night, day, heaven, earth, seas, and whales — make it apparent that Adam was present, for God does not need such names for his own use. The viewpoint of the story is clearly that of a person on earth. Otherwise such expressions as (God) "divided the waters which were *under* the firmament from the waters which were *above* the firmament" would be redundant, for the firmament is the sky as seen from earth.

Much of the difficulty with the six days is removed when the account in Genesis One is viewed as the record of God's revelation to Adam of the universe's origins, rather than the time frame of creation. It no longer matters that there was an evening and morning on the first three days when the sun which governs the onset of dusk and dawn was not created until the fourth day; or that vegetation, which relies on the sun for its very existence, was created the day before the sun first shone!

It is we who are in a hurry

It is unfortunate that the 125-year-old theory of apparent age, first mooted by the British zoologist Philip Henry Gosse to explain the fossils embedded in the rocks, has survived so long; and still suffices for six-day creationists. His theory, which alleges God deliberately created the earth with the appearance of great age (for what purpose has never been explained), failed to win the support of his friend Charles Kingsley, who wrote Gosse to say he could not "give up the painful and slow conclusion of five and twenty years' study of zoology and believe that God had written on the rocks one enormous and superfluous life."

Instantaneous creation runs counter to what we know about God's modus operandi. It is *we* who are always in a hurry to get things done. God acts as though he has all the time in the world. Time, in fact, to let worlds make themselves.

Some of God's miracles are small

... continued from page 10.

for dad, mom and brothers, or anyone who will play.

"Thou it was who didst fashion my inward parts; thou didst knit me together in my mother's womb. I will praise thee, for thou dost fill me with awe; wonderful thou art, and wonderful thy works. Thou knowest me through and through: my body is no mystery to thee, how I was secretly kneaded into shape and patterned in the depths of the earth. Thou didst see my limbs unformed in the womb, and in thy book they are all recorded; day by day they were fashioned, not one of them was late in growing. How deep I find thy thoughts O God, how inexhaustible their themes!"

Psalm 139

Louise Vroom lives in Bolton, Ont. with her husband Jim and 3 children. Besides being a mother and home-maker she is a part-time registered nurse.

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Youth

Woodbridge — Vermont Young People exchange, an exciting experience

John Van Dyk

Last summer, a group of young people from the Woodbridge Maranatha Chr. Ref. Church participated in an exchange of sorts with another group of young people from the Lake Champlain CRC in Vergeness, Vermont.

Checking out Camel's Hump

Thirteen Woodbridgites drove down to Vermont to spend Canada Day weekend with friends, not strangers.

The purpose of the exchange was to meet and have fellowship with other Christian young people. Although the with young people they had never met. Two months later on a sunny Labour Day weekend in September, the group from Vermont made a reciprocal visit to Toronto, and this time the visit was to meet

idea of an exchange may not be a new concept, to go beyond the "thinking about it" stage, to actually participate in this type of activity, opened the doors to a unique experience for our church group, and the benefits derived from it were substantial. Friendships that began during the visits are still thriving despite the distance between the two churches (some 450 miles), which is bridged with letters and the next best thing to being there, the occasional phone call.

Our own group became more united by sharing a common experience. As well, we saw a part of America that most of us had never seen and we were blessed by the fellowship we shared with the Lake Champlain congregation.

In Vermont we climbed a mountain called Camels Hump, went swimming. played baseball, volleyball, barbecued, played other games together, sang into the night, and prayed together.

Two months later in Toronto, it was our turn to play host, and we decided the best place to take country folk was to the city. We showed them our own version of a mountain, the CN Tower, toured the streets of "T.O.," went swimming, played soccer, joked, sang and prayed together, and spent the last day of the visit at Toronto Island. All in all they were two great weekends.

But it wasn't planned without much apprehension beforehand. What if the weather doesn't cooperate? What if the two groups find they aren't compatible? In our case we found that the Lord really blessed our outings with good weather, safe passage for both groups and a congeniality of spirit that allowed the two groups to share and to mesh together.

Because of our experience, I

Woodbridge Y.P.'s claim Camel's Hump for Canada

feel free to recommend this type of activity to any young peoples group leaders or members reading this article, for the reasons already mentioned. The big job is finding a church to exchange with, but once this is done, the experience for all who participate will have been worth the effort.

Hockey mania is catching on in Woodbridge, Ont.

John Van Dyk

A chronic case of hockey mania is reaching epidemic proportions within the Woodbridge Maranatha Young Peoples Society.

The obsession began last August when the male half of the YPS collectively became known as the Woodbridge Dyke Hopers and officially joined the Simcoe Hockey League (SHL). Since then, the female portion of the YPS have been like-afflicted and have organized their own versionof a hockey team to compete against willing opponents in other sister churches.

This is the first year Woodbridge church has been involved in the SHL, a league that is geared for young people from the ages of 16-25, with competition consisting of member churches of the Simcoe League. Woodbridge competes with five other churches: Brampton, Clarkson, Orangeville, Scarborough, and Willowdale,

The hockey league was organized, as stated in the SHL Constitution, "to develop and encourage good Christian sportsmanship and fellowship between all participants in the betterment of their Christian well-being, both physically and mentally."

Since hockey is known to be a very volatile sport, and league objectives are easily forgotten by individual players in the heat of the moment, player conduct on the ice is strictly enforced by the referees and the Board, through penalties, fines, and suspensions for misconduct on and off the ice, but the rules and regulations are not too tight, that they take anything away from the proper enjoyment of the game.

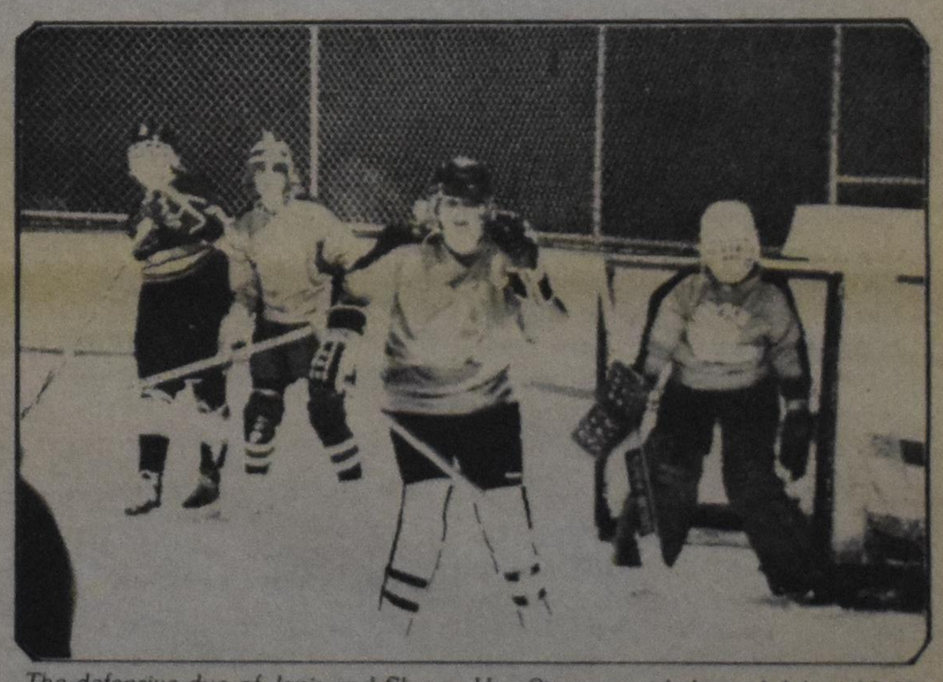
In theory at least, the SHL is open to anyone from a church within the Simcoe League that fields a team, but the player must also have the approved equipment, be willing to shell out the necessary cash for ice time, and be available for practises, often at unorthodox hours, and the weekly Saturday evening games.

Some teams have sponsors to help pay part of the cost — the Dyke Hoppers as of this year do not. One way the team raised money last year was by offering their services to the congregation for odd jobs such as house painting, wood splitting, and carpentry work. The biggest expense for any team is ice time. The Dyke Hoppers have a weekly practise each Tuesday night for an hour and games in Brampton's Memorial Arena every two out of three weeks. Each team must also have a coach.

Interest by the rest of the church in the Dyke Hopper games, from other than young people, has increased significantly as the rest of the church catches hockey mania, and of all the churches, Woodbridge has by far the most fan support.

As for our record, after an initial seven game losing streak, during which time enthusiasm among players for the team did not diminish one iota, the Dyke Hoppers are on a mild winning streak, defeating their last two opponents.

Participation in the SHL has been good for our YPS. The team has been something for



The defensive duo of Janis and Sharon Van Stempvoort help goal Arlene Mulder protect the net from enemy invaders

which the group can rally around and support. League participation has also opened the door to interaction with other YPS groups and new friendships have resulted. The league also provides an outlet to those hockey enthusiasts who may have taken their hockey talents to secular leagues for lack of a Christian alternative. Another nice thing about the league is that you don't have to be a Gretzky to play in it.

As long as hockey doesn't become the only source of unity within a YPS and as long as time spent on hockey isn't used as an excuse not to go to YPS meetings or for spending less time on personal devotions, membership in the SHL can be a healthy and a fun mania for a young peoples society, and the church during the cold and snowy winter months.

John R. Van Dyk is a member of the Maranatha Chr. Ref. Church in Woodbridge, Ont., and a graduate of Ryerson's School of Journalism in Toronto.

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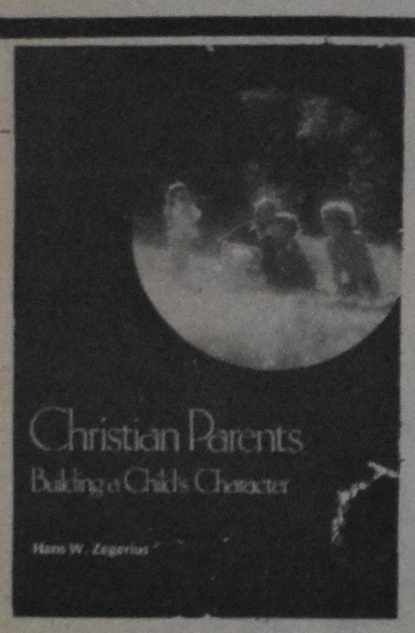
Betty Welmers and family.

BIRTHS

MCLARDY: Thankful to our Lord for another beautiful miracle, Don and Liz (nee Vanderbyl) rejoice in the birth of our second daughter, HEIDI RENE. She was born on Sunday, November 20, 1983, weighing 8 lbs. 14 oz. Heidi is a sister for Rebecca, 3rd grandchild for Mr. and Mrs. William Vanderbyl of Bailieboro, Ont. and 2nd grandchild for Mr. and Mrs. Joseph McLardy of Toronto, Ont.
R.R.2, Tottenham, ON L0G 1W0

OOSTERHOF: Henry and Evelina thank God for the precious gift of their first child KAREN LOUISE, on February 4, 1984. Karen is the 4th grandchild for Mr. and Mrs. Marten VandenBerg of Brockville and she is also the 4th grandchild for Mr. and Mrs. Bert Oosterhof of Athens.
R.R.4, North Augusta, ON K0G 1R0

RHIJNSBURGER: Marty (and the late Tony Hanemaayer) thanks the Lord for entrusting to her care a beautiful healthy son, 7 lbs., 11 oz., TONY JONATHAN, born on February 4, 1984. 38th grandchild for Arend and Antoinette Hanemaayer of R.R.4, Bradford, Ont., and 1st grandchild for Cor and Lynn Rhijnsburger, 26 Nipissing Dr., Islington, ON M9B 4V5
Romans 8:28.



Announce the birth of your son or daughter in C.C. Classifieds and we will send you a FREE COPY of Christian Parents by Hans Zegerius (an $8.95 value)

BIRTHS

VANDENBERG: We, Rudy and Sophie, are rejoicing for the precious gift which we have received out of God's hand, our first child, NICOLE JOYCE, born January 20, 1984.
7177 Corrine Cres., Mississauga, ON L5N 3P4

VIS: "Behold, children are a gift of the Lord" (Psalm 127:3). With joy and thanks to God, we, Andy and Alice (nee Cramer), wish to announce the birth of our son, DIRK ANDREW. He arrived on January 25, 1984, weighing 9 lbs. 1 oz. A little brother for Theresa and Deanne. Proud grandparents are Mrs. T. Vis and Mr. and Mrs. G.J. Cramer.
2102 Sills St., Thunder Bay, ON P7E 5T1

ANNIVERSARIES

Newmarket Grimsby
1959 February 21 1984
In a spirit of joy and thankfulness to our God, we wish to announce the 25th Wedding Anniversary of our parents,

FRANK and FRIEDA ENGELAGE
(nee Tjoelker)

We pray that the Lord will bless them and keep them in his constant care for many more years to come.
Congratulations Mom and Dad from your children:
Franklin & Nelly Engelage
Linda
Anita
Carolyn
Richard
Personal congratulations are welcome at an open house on Saturday, February 25, 1984, from 2:00 - 4:00 p.m. at the Grimsby Beach Community Centre on Grand Ave.
Home address: 22 Glengrove Ave., Grimsby, ON L3M 4L7; 945-3288.

1959 1984
Silver Anniversary
On February 24, 1984, we will D.V., celebrate with our parents,

KORNELIS (Neil) and KLASKE VANDERVEEN
(nee Jouwsma)

the happy and joyous occasion of their 25th Wedding Anniversary.
"For the Lord is good; His mercy is everlasting and His Truth endureth to all generations" (Psalm 100:5).
Much love and congratulations from:
George & Jenny Vanderveen; Gerben, Martin
Open house: Friday, February 24, 1984, at 8:00 p.m. at the Ebenezer Christian School, 77 Fairview Ave., St. Thomas.
Home address: 69 Fairview Ave., St. Thomas, ON N5R 4X7

1949 February 24 1984
With joy and thanksgiving we will celebrate the 35th Wedding Anniversary of our parents,

DONALD and SUSAN WESTENDORP
(nee Singor)

on February 24, 1984.
With love and best wishes for the years ahead, from your children and grandchildren:
Raymond & Lynn
Harry & Barb; Annette, Ryan, Kara
Wenda
Andrea & Mike; Adria
Diane & Don; Trevor
Mary Anne & Lew
John
Bruce
Sandra
Bonnie & Henry
Donald
Home address: R.R.2, Camlachie, ON N0N 1E0

ANNIVERSARIES

Den Helder, Abbotsford,
Holland BC
1934 March 29 1984

HERBERT and JENNY VISSERS
(nee Bieze)

All praise and thanks to God for our dear parents, grandparents, and great-grandparents, on the occasion of their 50th Wedding Anniversary.
May God be near you with his love and bless you continually for many more years together, is the prayer of all your children.
Bert & Nell Vissers — Abbotsford, BC
Yvonne & Jerry; Andrea & Bradley — Surrey, BC
Marlene — Abbotsford, BC
Robert — Abbotsford, BC
Ita & Jack Pierik — Montreal, Quebec
Gordon & Melinda — Victoria, BC
Susan & Robert — Kitchener, Ont.
Carol — Montreal, Quebec
Edwin — Montreal, Quebec
Richard — Montreal, Quebec
Henk & Gertie Vissers — Sidney, BC
Herb & Annette — Parksville, BC
Jim & Elly; Michael — Parksville, BC
Ronald — Sidney, BC
Janice & Ken — Castlegar, BC
Leda & Nick Reedeker — Sidney, BC
Sheila — Sidney, BC
Peter — Sidney, BC
Address: #406 - 33636 Marshall Rd., Abbotsford, BC V2S 1L1

1959 February 21 1984
With joy and thanks to God, we celebrate the 25th Wedding Anniversary of our parents,

ABE and CONNIE DEN OUDEN
(nee Van Herk)

We pray that the Lord will continue to bless you in the years ahead.
With love from your children:
Mike & Shirley — Redcliff, Alta.
Mark — Edmonton, Alta.
Vicki — Burnaby, BC
Bruce — Redcliff, Alta.
Home address: Box 488, Redcliff, AB T0J 2P0

OBITUARIES

"In the cross of Christ I glory."
On Monday, January 23, 1984, the Lord took unto himself into eternal glory our dearly beloved wife, mother, grandmother, and great-grandmother,

GESINA BERENDS
(nee Holtman)

at the age of 82.
Beloved wife of Andrew Berends for 56 years.
Mother of:
Albert & Mia Berends — Ryswyk, The Neth.
John & Hilda Berends — Duncan, BC
Martin & Greta Berends — Powell River, BC
Gerry & Nellie Berends — Duncan, BC
Sandra & Ken Wiersma — Duncan, BC
20 grandchildren and 3 greatgrandchildren.
Funeral service was held on Friday, January 27, 1984 at the First Chr. Ref. Church of Duncan, B.C. Rev. A.E. Likkel officiated.
Home address: 1541 Maple Bay Rd., R.R.5, Duncan, BC

De "Blessed Age Club" wil langs deze weg hun hartelijk medeleven betonen aan de familie Nijkamp met het overlijden van ons medelid en hun moeder en grootmoeder,

JOHANNA NIJKAMP

op 3 februari, 1984.
Dat zij thans juicht voor God's troon is ons aller troost.
Psalm 23.
Jarvis, Ont.

OBITUARIES

On the Lord's Day, January 15, 1984, the Lord called home,

HENDERIKA (Ria) de JAGER
(nee Wiersema)

in her 36th year, to her eternal home in joy forever.
Dearly beloved wife and mother of:
Ted; Peter, Theo, Femma — Kingston, Ont.
Dearly beloved daughter-in-law of:
Pieter & Pieternella de Jager — Weston, Ont.
Lovingly remembered by:
Dick de Leeuw den Bouter — Weston, Ont.
Dear beloved sister-in-law and aunt of:
Harry & Jannie Boers — Etobicoke, Ont.
Anita & Ralph de Jong — Sarnia, Ont.
Helen & Jennifer Boers — Etobicoke, Ont.
"I am the resurrection and the life; he who believes in me, though he die, yet shall he live, and whoever lives and believes in me shall never die" (John 11:25-26).
We fervently pray that all our grieving families may be renewed in courage and in hope through Christ's unfailing promises and steadfast love.
Interment was in Cataraqui Cemetery on January 19, 1984 in Kingston, Ont.

COTTAGES

Blue Water Acres

New Chalets
Fireplace Sauna
Indoor pool Whirpool

Lake of Bays, Muskoka
X-country & snowmobile trails, skating, downhill nearby. All chalets fully equipped for self-catering. Lots of restaurants close by. Phone Toronto 223-4012 or 705-635-2880.

Chalets from $55.00

OBITUARIES

On January 26, 1984, 2 days after he celebrated his 23rd birthday, the Lord took unto Himself into eternal glory, our beloved nephew and cousin,

ROBERT C. KLAZINGA

Dear son of Stewart and Janny.
We pray that God will sustain his wife Audrey and baby son Stuart in these days of sorrow.
"I will strengthen you and help you; I will uphold you with my righteous right hand" (Isaiah 41:10b).
Uncles and aunts:
Dennis & Tiete Klazinga — Camlachie, Ont.
John & Dorothy VanderWal — Camlachie, Ont.
Donald & Gladys Vroom — Palmetto, Florida
Fred & Sylvia Boonstra — Sarnia, Ont.
Oscar & Dina Veenbaas — Sarnia, Ont.
Mel & Harriet Klazinga — Calstor Centre, Ont.
and many cousins.

Suddenly on Friday, January 20, 1984, the Lord took home our neighbour and friend,

HENDRIK MIEDEMA

at the age of 69 years.
His sorrows were turned into joy.
Beloved husband of the late Siepie Miedema (nee Miersma).
His friends:
Jack & Hillie Vander Meer
John & Jannie Blekkenhorst
Sieds & Siemie Tiesma
Glen Williams, Ont.

De Vrouwenvereniging "Rondom God's Woord" betuigt haar hartelijk medeleven aan Mr. Peter Timmerman en familie met het verlies van zijn vrouw,

PIETJE TIMMERMAN

"Ik ben de weg, de waarheid en het leven!"
Dat de Here hen tot troost mag wezen in deze dagen van droefheid.
Bethel Chr. Ref. Church Society, Listowel, Ont.

FOR RENT

Home for rent: Three bedroom, full basement house, furnished or unfurnished, in North Delta, BC near reformed churches and on Christian school bus routes. Available June 1, 1984 until June 30, 1985. Call: S.H. De Boer (604) 596-5548.

C.C. Classifieds
Bringing people in the Christian community together

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ANNOUNCEMENT

Seaman, Kajander, Blanchard and Conway
BARRISTERS AND SOLICITORS
are pleased to announce that
Peter Heerema, B.Sc., B.Ed., L.L.B.
has joined the firm as a partner in the practice of law and the firm name will now be
Kajander, Blanchard, Conway and Heerema
76 North Algoma Street
Thunder Bay, Ontario
(807) 344-9161

Classifieds

Toronto District Christian Highschool

will have possible openings in the following subjects:

- **Bible**
- **French**
- **Typing**
- **Mathematics**
- **Instrumental Music**

Please send applications and resumes to:

Mr. W. Barneveld, principal
7900 Kipling Ave.
Woodbridge, ON L4L 1Z5
Phone: (416) 851-1772 (school)

Pacific Christian School (K-12)

VICTORIA, B.C.

Due to further expansion of the school, we invite applications from suitable, qualified teachers in the following areas:

* Kindergarten — ½ time
* Primary — new position
* Intermediate — new position
* Secondary Math and Science — new position

In addition there may be vacancies in combinations of the following secondary subjects:

* French * English * Art * Home Economics * Boys Physical Education

Send resume addressed to:

Ray Sutton, principal
671 Agnes St., Victoria, BC V8Z 2E7
Phone: (604) 479-9365 (school) or (604) 652-4085 (home)

Wanted: Alive

Qualified applicants with reformational world and life views, master teacher credentials and a commitment to the development of Christian education sought for **Principalship** for 1984/85 school year.

Also seeking applicants to fill a **Kindergarten** position and possible openings in elementary or intermediate.

The Langley Christian school is a growing community of 200 plus students from k to 7. Submit applications stating professional qualifications, experience and references to:

Langley Christian School
21789-50th Avenue
Langley, BC V3A 3T2
(604) 533-2222

Lambton Christian Highschool

located in Sarnia, Ont., invites inquiries and/or applications from teachers for possible openings in the combination of subject areas:

- English
- Mathematics
- Geography
- Consumers Education
- Art
- Music

Send your applications, including resume, academic transcripts and references to:

W. Drost, principal
Lambton Christian Highschool
295 Essex St., Sarnia, On N7T 4S3
Phone: (519) 337-9122 (school)

EDMONTON Christian Schools

Our system is now inviting inquiries and applications for teaching positions for the next school year. Possible openings will be in

elementary
intermediate
junior high
senior high
administration

The four schools in our system have a diversified teaching staff, teaching students from grades K-12, with the added service of a curriculum coordinator.

This, combined with a progressive board, challenging and supporting the teaching staff to work out an educational experience which more clearly reflects Christ's claim on all of life and creation, allows for personal and professional growth.

The Education Christian School community, with over sixty teachers, continues to plan for good facilities, positive working conditions and an attractive salary schedule. Educators interested in joining a community which seriously reflects upon its educational perspectives, are invited to contact:

H.P. Visscher
14345 - McQueen Road, Edmonton, Alberta T5N 3L5
Tel: (403) 455-8515

TEACHERS

ABBOTSFORD: Abbotsford Christian Secondary invites applications for the following possible openings for the 1984/85 school year: **Boy PE, Band/Music, Art, English/Drama, Counselling** and **Library.** Send applications with statement of faith, resume and references to: J.A. Masselink, principal, P.O. Box 182, Abbotsford, BC V2S 4N8; phone: (604) 859-5528 (school).

See more teachers' ads on page 16...

TEACHERS

AYLMER: The Immanuel Christian School requires teachers in the following areas: **Senior grades, special education** and **French** for the school year 1984/85. Experience preferred. Please forward complete resume and applications to: Mr. A. Vander Ploeg, principal, 75 Caverly Rd., Aylmer, ON N5H 2P6; phone: (519) 773-8476 (school).

ATHENS: Athens Christian School invites applications for a teaching position for the **junior grades.** Position is open for September, 1984. Please forward applications to Henry Oosterhof, Secretary, R.R.#4, North Augusta, ON K0G 1R0

Beacon Christian High School

in St. Catharines, Ontario

invites applications for possible opening in the following areas:

Mathematics **Science** (Chemistry and Biology)
English **Typing** (and commercial subjects)

We invite you to send inquiries, applications, and resumes to:

John Vriend, Principal
Beacon Christian High School
2 O'Malley Drive, St. Catharines, ON L2N 6N7
Phone: (416) 937-7411

Fraser Valley Christian High School serving several communities in the eastern and southern part of the Greater Vancouver Regional District, providing Christian education for 340 students in grades 8-12 will need a

principal

also: 1 possible **English** position and
1 possible **Science** position

beginning August 1, 1984.

Send application, resume, transcripts, and teacher certificate to: **Search Committee, 15353 - 92nd Avenue, Surrey, B.C. V3R 1C3.**

For further information contact: **F. Herfst, Principal 604-581-1033**

The Calgary Christian School Business Education

Calgary is an important business and financial centre in Western Canada. Our Highschool wants to also participate in that part of our Father's world. We would like to hire a teacher to develop that outreach by building up our Business Education Program.

Send applications to:

Jack VanderBorn
2839-49th St. S.W.
Calgary, AB T3E 3X9
Phone: (403) 242-2896 (school)
or 242-5993 (home)

Vancouver Christian School

invites applications for the possible opening of the

Principalship

of its elementary division, Kindergarten — grade 7.

Please send your application and resume to the school:

5621 Killarney St.
Vancouver, BC V5R 3W4

The Society for Christian Education in Southern Alberta now operating 2 schools, 1 in **Lethbridge** and the other in **Taber,** invites applications for the following positions:

* Elementary principal with teaching duties in grade 5/6 combination
* Grade 3/4 combination
* Kindergarten/grade 1/2 combination
* Kindergarten
* Junior High — English - Social Studies
* Junior/Senior High — French
* Junior/Senior High — Home Economics
* Teachers Aid

Forward all correspondence to:

Mr. H. Konynenbelt
802-6th Ave. N., Lethbridge, AB T1H 0S1
Phone: (403) 327-4223 (school) or
(403) 328-7195 (home)

TEACHERS

BRAMPTON: The John Knox Christian School Society, Brampton, invites applications for: a. definite openings in the **primary grades,** commencing September 1984, and b. an opening in **grade 1** for the period from March 19 through June 28, 1984, with possible full-time employment thereafter. Please forward complete resume and application to: Mr. I. Witteveen, principal, John Knox Christian School, 82 McLaughlin Rd., S., Brampton, ON L6Y 2C7; phone: (416) 451-3236 (school).

BRANTFORD: Brantford Christian School will require a **kindergarten teacher,** approximately 4 ½ days a week, (3 days kindergarten, 1 day principal relief in Gr. 3 & 4) beginning September, 1984. Preference will be given to a teacher with background in music. Please send resume to: Mr. Chris VanderVeen, Principal, 7 Calvin St., Brantford, ON N3S 3E4 or call (519) 752-0433 (school) or 752-4100 (home).

BROCKVILLE: The John Knox Christian School (Brockville) invites applications for three possible vacancies — primary, junior, and teaching principal (experience preferred). For futher information contact Mr. R. Reitsma, principal, John Knox Christian School, 137 Pearl St., E., Brockville, ON K6V 1R2. Phone: (613) 345-1101 or (613) 342-1572.

BURLINGTON: Trinity Christian School in Burlington has a **half-time** position available in **special education** for September, 1984, and possible openings at the primary and intermediate levels. Address letters of inquiry to: Mr. A. VanderLaan, principal, Trinity Christian School, 650 Walkers Line, Burlington, ON L7N 2E7; phone: (416) 634-3052 (school).

DUNCAN: Duncan Christian School (K-10) invites enquiries for a **teaching vice-principal** and a **French teacher** to fill possible vacancies in the Elementary and Jr. Secondary grades. Please forward enquiries and resume to Mrs. C. Atsma, Education Committee, c/o Duncan Christian School, P.O. Box 549, 5781 Chesterfield, St., Duncan, BC V9L 3X9

FRUITLAND: John Knox Memorial Christian School invites applications for possible openings in the **primary and senior grades** for the 1984/85 school year. Please submit applications and resume to: Mr. J. Van Breda, principal, John Knox Memorial Christian School, Box 27, Fruitland, ON L0R 1L0; phone: (416) 643-2460 (school) or (416) 643-4571 (home).

GEORGETOWN: Georgetown District Christian School invites applicants for a vacancy in the upper grades and another possible opening on the same level. Applicants with ability to teach French and/or music on rotary are preferred. Please send applications for the principal George Petrusma, R.R.1, Georgetown, ON L7G 4S4; (416) 877-4221 (office) or 877-6444 (residence).

GUELPH: John Calvin Christian School invites applications for possible openings **grades 1-6.** Consider becoming part of our challenging community situated in a university setting. Send inquiries and applications to: Jake Vriend, principal, c/o John Calvin Christian School, 290 Water St., Guelph, ON N1G 1B8; phone: (519) 824-8860 (school) or 836-6507 (home).

Classifieds

TEACHERS

HOUSTON: Houston Christian School Society invites applications for a possible elementary opening. The Houston Christian School is located in the beautiful Bulkley Valley in Central BC. Contact the principal, H. Vandermeer, Box 237, Houston, BC V0J 1Z0; phone: (604) 845-7736 (school) or 845-7907 (home)

LISTOWEL: Listowel Christian School invites applications for an **experienced** teacher in **Grades one** and **two** for September, 1984. Forward letters to Mr. Arnold Deelstra (principal), Box 151, Listowel, ON N0G 3A0; phone: (519) 291-3086 (school)

LONDON: London District Christian Secondary School invites applications for possible openings in the areas of art, computer studies, mathematics and science. Please forward letters of applications and resume to: Mr. H. Kooy, Principal, London District Secondary School, 24 Braeside Ave., London, ON N5W 1V3; (519) 455-4360 (school).

LUCKNOW: The Board of the Lucknow and District Christian School invites applications for the position of a **teaching Principal.** In addition applications are being accepted for possible openings for a **Kindergarten/combination** class and a **grade 3/4/5** combination class. Please send your letters to: Harry Janssen, principal, Box 550, Lucknow, ON N0G 2H0; Phone: (519) 528-2016 (school)

NORTHUMBERLAND: Northumberland Christian School Society is accepting applications for a full-time experienced **teacher/staff coordinator,** beginning in September, 1984. Northumberland is a small non-denominational grade school with intergrated studies, strong parental support and a new building, just outside of Cobourg, Ont. For details contact: Lenie Rhebergen, Educ. Comm. chairperson, at (416) 372-4149.

OTTAWA: The Ottawa Christian School, an inter-denominational school with K-8, is in need of a **teaching principal** for the '84-'85 school year. Please submit application and resume to: Mrs. Elsie Klassen, principal, 2191 Benjamin Ave., Ottawa, ON K2A 1P6 or call: (613) 722-5836 (school).

PETERBOROUGH: Rhema Christian School invites applications for 3 possible openings. 1 opening for **grade 5/6 combination,** 1 for **Kindergarten half time** and 1 for **Principal relief.** Contact: Julius De Jager, 3195 Parkhill Rd. E., Peterborough, ON K9L 1B8; phone: (705) 743-1400 (school).

RED DEER: Red Deer Christian School invites applications for a **ECS (Kindergarten)** teaching position and for possible teaching positions in **grade 1-9.** Please forward credentials to: Mr. D. Plantinga, Red Deer Christian School, 14 McVicar St., Red Deer, AB T4N 0M2. Phone: (403) 346-5794 (school).

Share your family news with the readers of C.C.

ACCOMMODATION

WANTED

Responsible young couple looking for a vacationers home to care for during spring and/or summer months, in a 50 miles radius of Hamilton. Willing to sublet. Good references. Phone: (416) 383-1187.

TEACHERS

ST. CATHARINES: Calvin Memorial Christian School invites applications for three possible vacancies: **primary, junior and part-time music.** Please send letters of inquiry to: Mr. Jack Zondag, principal, 300 Scott St., St. Catharines, ON L2N 1J3; phone: (416) 937-6302 (school).

STRATFORD: Stratford and District Christian School has a possible opening for the position of **teaching principal.** Application forms and/or information may be obtained from: Mr. A.J. Vanderstoel, principal, Box 276, Stratford, ON N5A 6T1. Or call: (519) 271-7292 (school) or 284-1031 (home).

STRATFORD: Stratford and District Christian School has an opening for a **grade 3-5** teaching position for the 1984/85 school year. The grade combination will consist of approximately 22 students. Interested collegues and beginning teachers are invited to request an application form and/or information from : A.J. Vanderstoel, principal, Box 276, Stratford, ON N5A 6T1; phone: (519) 271-7292 (school) or 284-1031 (home)

TERRACE: Centennial Christian, an interdenominational school, offering grades K-7, located in scenic North Central British Columbia, has probable openings in its **K/1** and **4/5** combination classes, starting September 1984. Applicants with a strong Christian commitment and a background in music are especially invited to apply. Contact: Joe Vander Kwaak, Chairman Ed. Commission, 2304 Evergreen St., Terrace, BC V8G 2P8; phone: (604) 635-5669.

EMPLOY. WANTED

Young, industrious family is interested in employment on a **dairy farm** in South/Southwestern Ontario, where there is the future possibility of purchasing the operation. Please call: (519) 352-5219 after 7:00 p.m.

Young couple seeking full-time employment on a **dairy farm** somewhere in Ontario. Diploma in agriculture. Please contact Dave DeKleine, K.C.A.T., P.O. Box 99, Kemptville, ON K0G 1J0

REAL ESTATE

Harold Workman Real Estate Ltd.
Clinton, Ont.
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Dairy, 125 acres; 45 ties; cows quotas; machinery; on paved road. $375,000.00.

Farrow to finish, 180 acres; 100 sows; good home and buildings; highway location.

Farrow to finish, 100 acres; 80 sows; solid brick home; good buildings; highway location.

We have numerous other farm properties in Huron County.
We urgently require broiler and egg farms.

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Res: (519) 672-2283

M.L.S. Realtor

HELP WANTED

Young married man, a self-starter, needed to manage a **dairy herd** in Quinte area. Housing available. PHone: (613) 475-0911, after 6:00 p.m.

Elderly Dutch speaking lady requires live-in lady companion, 50-70 years. Light housekeeping. Good terms. Brampton, Ont. area. Send letters to Box #4793, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3

Job Openings

Openings available in greenhouse, shipping and sales department. Apply now to: Creekside Gardens Ltd., Box 25, Fairlane Rd., Jordan Station, ON L0R 1S0; phone: 416-562-4126l

Wanted a young couple or family to live and work on **dairy farm** near Edmonton, Alta., beginning March 1, 1984. Must be ambitious, have experience in milking and general farm chores. Accommodation available. Wages and benefits negotiable. Contact: Ben Rietveld, R.R.2, Fort Saskatchewan, AB T8L 2N8 or phone: (403) 998-1400.

Camp Shalom requires for its Summer Programme, the following programme staff members.

Senior Staff:
Assistant Director Programme
Programme-Area Director Aquatics
Programme-Area Director Music & Drama
Programme-Area Director Arts and Crafts
Programme-Area Director Nature and Camping skills.
Assistant Staff:
Arts and Crafts Assistant
Athletics and Sports Assistant
Two Maintenance Assistants
Two Life Guards
Prefer committed Christians with professional standing or advanced University or College status with ability to produce creative programme in their area.
Salaries commensurate with qualifications. For detailed **(519) 623-4860.**

Citizens for Public Justice, a Christian Citizens Organization, is looking for a **receptionist/secretary** Must be organized, accurate, and enjoy variety. Please send resume or call, Debbie or Kristen at (416) 979-2443, 229 College St., Toronto, ON M5T 1R4

REAL ESTATE

A.E. LePAGE (ONTARIO) LTD. REALTOR

Garden of Eden

Quarter section of prime land in southern Alberta; 30 fruit trees seeded for hay and wheat; 3 bedroom home, plus out-buildings; new pump; 15 miles from Lethbridge; price slashed to $135,000. Contact Chris Stewart, 327-2111 or 327-0619.

Farms For Sale

59000 chicken broilers; very good buildings and home; 63 acres land.

8000 broiler breeders; pullets, 123 acres good crop land. Vendor holds 1st mortgage.

9000 cage layers; good garden land; close to city.

250 acres crop land; 20 x 70 silo; barn for 600 feeder hogs; 100 acres adjoining with silo and barn for 450 feeder hogs. May be purchased together or separately. A real buy for father and son. Good financing.
Call Keith Miller Realty,
Box 68, Dunnville, ON N1A 2X1
Phone: (416) 774-7624
or Call Keith Miller (evenings) at:
(416) 774-4077

HELP WANTED

The choir of the Chr. Ref. churches of Brantford is in need of a **director** beginning a new season in September, 1984. For information please contact Mr. G. Schipper at (519) 753-9452.

Camp Ke-Mon-Oya
has staff openings for:
* **cabin counsellors** 18 and older, July and/or August.
* **activity counsellors** 18 and older, July and/or August (swimming, sailing, canoeing, sports, nature, arts and crafts, and camp craft)
* **camp cook** July and/or August
* **maintenance person** July and/or Aug.

If you feel called to spend a summer sharing the gospel with children, please contact:
Camp Ke-Mon-Oya
Box 124, Unionville, ON L3R 2L8
or
call Bill and Sharon Lenters
(416) 294-8918

HELP WANTED

Wanted good reliable help on **dairy farm** (Jerseys). Must be able to take full responsibility. Phone and/or send resume to: G. VanderKlippe, R.R.5, Lucknow, ON N0G 2H0; phone: (519) 357-1688.

Needed: man or woman living in eastern Ontario to lead workshops for church school teachers — evenings and weekends. You should have some professional teaching experience and want to serve the church. Preparation takes place in Grand Rapids from July 9-13, 1984. Work in churches from Toronto to the Maritimes. If interested contact Cecilia Mereness, teacher training coordinator, Education Department, Christian Reformed Church, 2850 Kalamazoo, SE, Grand Rapids, MI 49560; phone: (616) 241-1691.

Organist — Choir Director

Required by Caven Presbyterian Church, Bolton, Ont. Interested applicants are requested to submit a resume outlining qualifications, experience and salary expected to:

Rev. Gabe Rienks
P.O. Box 206
Bolton, ON L0P 1A0
Telephone: 416-857-6983

The Christian Labour Association has a potential opening this year in the province of Alberta for the position of Staff Representative. After an initial training period of about a year, duties will include organizing groups of workers, representing them in contract negotiations and assisting them in work-related problems. The work also requires the general promotion of CLAC's Christian witness in the area of labour, and applicants must be able to address membership meetings, audiences of young people societies, church groups, etc. .

Persons interested in this work should submit their application complete with resume to:

Executive Secretary, CLAC
821 Albion Road, Rexdale, ON M9V 1A3

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Palos Heights, IL

Subject to funding approval, Trinity invites applications for the following faculty positions for Fall, 1984:

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Events

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Voor inlichtingen bel: **Albert Van Maanen** Liefst's morgens om 8 uur ('One night deposit required at time of booking').

(212) 855-5036
119 Fort Green Place, Brooklyn, New York 11217

Calendar

Feb. 24	Men Society "Pro Rege" commemorates 30 years of existence. Celebration at 1st **Kitchener** Reformed Church, 388 Ottawa St., at 8:00 p.m.
Feb. 25	Andre Knevel organ recital at **Welland** Avenue United Church at 8 p.m. St. Catharines, at 8 p.m.
Mar. 31 - Apr. 1	Ambassador Community Church, **Windsor,** Ont. commemorates its 5th Anniversary. Saturday 8 p.m. and Sunday 10 a.m.

Next Issue

Dated	Mailed	Deadline for classified ads	Deadline for other advertising
Fri.Feb.24	Tues.Feb.21	Thurs.Feb.16-8:30a.m.	Wed.Feb.15-8:30a.m.
Fri.Mar.2	Tues.Feb.28	Thurs.Feb.23-8:30a.m.	Wed.Feb.22-8:30a.m.
Fri.Mar.9	Tues.Mar.6	Thurs.Mar.1-8:30a.m.	Wed.Feb.29-8:30a.m.

Soli Deo Gloria

Men Society "PRO REGE" of the **1st Kitchener Ref. Church** will on Friday, February 24, 1984, remember that the society was started 30 years ago, and we invite old members and friends to praise the Lord with us that evening at the church, **388 Ottawa St., at 8:00 p.m.**

Special Delivery

10th Anniversary All-Ontario Young Calvinist Convention

McMaster University May 18-21, 1984
Hamilton, ON

Members: $95, if late $110; Nonmembers: $100, if late $115
Deadline is March 15.
Send registrations to:
Susan Koopman
274 Greenmountain Rd., Stoney Creek, ON L8G 3X4

Announce Upcoming Events

Keep the Christian community informed about what's happening!

Did you know that groups and organizations can announce, **free of charge,** upcoming events in C.C.'s Calendar of events?

Announcements should be very brief and be sure to check the calendar's advertising deadlines.

Calvinist Contact reserves the right to edit announcements.

Send or phone in your announcements to:

Calendar of Events
c/o Calvinist Contact
99 Niagara St., St. Catharines, ON L2R 4L3

Attention Young People's and Young Adults' Groups:

We want to hear from you!

Has your group held any interesting socials or meetings which you would like to share with other societies? Have any of your members written stories or poetry you would like to see published? Does your group have any concerns, struggles, issues or experiences which you think may be of interest to other young people and young adults? *Calvinist Contact* invites you to submit written material (printed or typed double-spaced) and photographs (returned on request) for consideration for publication.
Help unite your societies by sharing your experiences and talent in C.C. Send all material to: **Youth Editor, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3.**

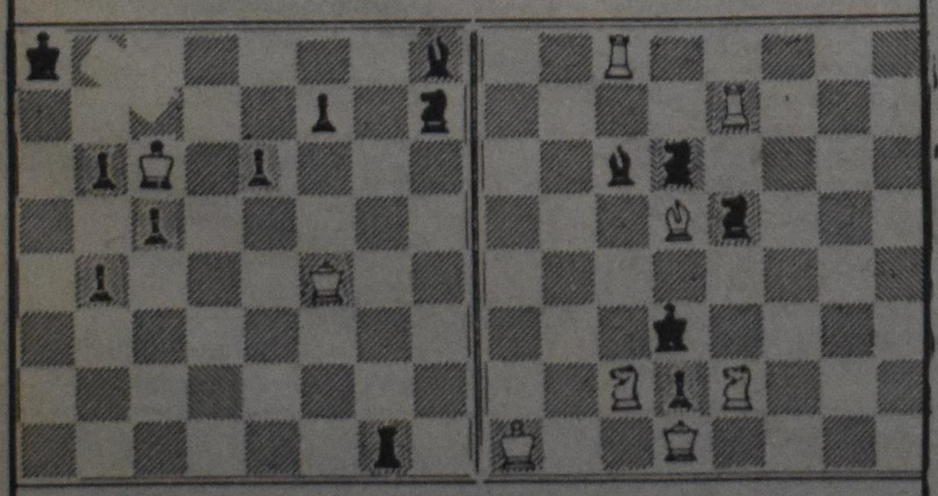
Looking to buy or sell? Place your listing in the Real Estate Section of our Classifieds.

Let's Play Chess

Editor: Pete Layer

SECOND SERIES OF PROBLEMS IN FEBRUARY

#994	#995
K.A.L. Kubbel	A. Servais
Russia, 1939	France, 1954
9	5



2	7
3-mover 3 pts.	2-mover 2 pts.

Notes

1. The problems this week are not very complicated. They do require the solver to be careful. Black's moves can be as tricky as any good player can be.
2. Please give the key, threat and all variations for #994, and the key and threat, if any, for #995.
3. A new solver can earn an extra 10 points on the ladder if he or she sends in the correct key to any of the two problems: #994, 995. Don't miss the February problem's (#992-995) deadline: March 20 for Ontario and March 30 for other places.
4. Confused? Send for a free brochure, explaining the chess words and contest rules.

Missions

A popular approach

The Church and World Mission, Michael Griffiths, Zondervan Publishing, 207 pp., $7.95 U.S. Reviewed by Dirk J. Hart, Grand Rapids, Mich.

In a couple of hundred pages, the author manages in a popular way to get at most of the issues which the church faces as it goes about its mission in the world. Here and there one wishes for more depth but on the whole the book will serve well as an introduction to the science of missions.

It is Griffiths' contention that "the church sits like Cinderella amid the institutional ashes suffering from a severe lapse of memory." Furthermore, he is suggesting "the church is asleep, surrounded by dense hedges of cultural tradition." He calls the church to quantitative and qualitative growth. The chief end of mission is to plant and perfect the church. He tries but does not quite succeed to weave into all this the crucial concepts of God's sovereignty and kingdom.

It is a perpetual problem in missions to separate the missionary from his sending culture and to fit the gospel into a different culture without in any way compromising demands of gospel obedience. The problem exists in "home" as well as "foreign" missions. Griffiths discusses the consequences of this for such things as music, the worship service, theological education and church government.

Griffiths is not a "charismatic" in the usual sense of that word but he, nevertheless, places considerable emphasis on spiritual gifts as crucial to a right view of the church and its mission in the world. This is an emphasis missing in most older books of this kind and helps us to see that the way we think of the church at home and the way it functions will also determine to a large extent the kind of mission the church engages in. A world mission-minded congregation will be sensitive to spiritual gifts in the congregation and be itself oriented toward growth of every kind.

Books of this kind tend to be read only by college and seminary students as part of their course work. Missions, however, is the task of the entire church. A serious church group might well spend six sessions on this book and come away with new appreciation and vision for the church and its mission.

De invloed van Omstandigheden

Betty Nieuwstraten

Betty Nieuwstraten

Het is onrustig in ons kleine, overbevolkte landje. Het oude spreekwoord, "Zoveel hoofden, zoveel zinnen," bewijst nog altijd van kracht te zijn. En als al die hoofden dan ook nog op de schouders staan van mensen van verschillende culturen en huidskleur, dan wordt een vredelievende samenleving in zo'n kleine ruimte wel een hele opgaaf.

Een zeer zwakke economie en een enorme werkloosheid maakt de spoeling dun en creëert een atmosfeer van diepe onvrede en wantrouwen, zowel bij de oorspronkelijke Nederlanders als bij de 'buitenlanders,' het gros dat Nederland is binnengekomen op verzoek van de Nederlandse Overheid, om het werk te doen dat hoog noodzakelijk is maar waarvoor de Nederlander de neus optrekt.

De Nederlandse immigrant van de vijftiger jaren heeft het wel eens meegemaakt dat een boze Canadees hem/haar aansprak met "D.P." en hem/haar verweet dat ze de banen van de Canadees inpikte en hem werkloos maakte. Toen de economie sterker werd verdwenen deze incidenten.

Nederland hoopt en bidt (?) om een spoedig economisch herstel, zodat de golf van rassenhaat en discriminatie dat het land begint te teisteren, afgeweerd mag worden. Het is gewoon ongelooflijk dat in landen als Duitsland en Nederland het facistisch element weer een kans krijgt voet aan wal te zetten, dat het zelfs in Nederland kon organizeren in de Centrum Partij (C.P.) waarvan twee leden zelfs een plaats veroverden in de Gemeenteraad van Almere, een nieuw stadje in de nieuwe polder Zuid Flevoland, dicht bij Amsterdam.

De overgrote meerderheid van de bevolking vraagt zich vertwijfeld af, "Hoe kon in vredesnaam in ons land een partij met zulke facistische neigingen zetelrechten verkrijgen?" De sleutel ligt natuurlijk in het feit dat Nederland een democratische staatsvorm heeft die iedere burger dezelfde rechten geeft, waaronder de vrijheid om zijn wensen en meningen uit te spreken. Dat scheept de tegenstanders van de C.P. op met de benauwde vraag of een democratisch geregeerd land dan zelfs uitgesproken anti-democratische groepen die gevaarlijk zijn voor de samenleving, zelfs moeten toelaten in overheids posities.

Deze vraag werd uiterst urgent toen in Almere twee C.P.-ers gekozen waren. De installatie ging niet zonder protestaties en demonstraties maar ze zitten er, gedekt door de wetten van het land. Wie volgt? Ja, en wat nu?

Zal de rassenhaat toenemen? En de angst van iedere Chinees, Molukker, Marrokaan, en Turk die Nederland tot woonplaats gekozen heeft. Angst voor wat vreselijke dingen Hollanders mogen doen tegen hen, zelfs als ze thuis zijn met de deuren op slot? Een brandende vraag!

Hoewel de partij zich prachtig presenteert, slim de vinger leggend op de zwakheden in onze economische samenleving en de tekortkomingen van de regering en van het hele overheidsbeleid (wat veel mensen toch wel graag willen horen), wordt zij door de overgrote meerderheid van de bevolking een doodgevaarlijke partij geacht die rassenhaat kweekt en ons land een onveilige plaats maakt voor buitenlanders die hier willen blijven wonen.

De C.P. ontkent nadrukkelijk dat zij een facistische partij is, maar geeft wel toe dat ze met grote liefde al de buitenlanders zouden zien vertrekken naar het land van hun herkomst. Het is evident door de vele gevallen van laffe geweldadigheid die zich voordoen in ons land.

Het is wel een kenmerkend verschijnsel in een tijd van economische verwarring, werkloosheid en oorlogsdreiging. Zo begon het ook in het vooroorlogse Duitsland.

Zolang er nog geen Hitler is om de partij te leiden is er nog kans dat deze kwade tendens de kop wordt ingedrukt, maar wie verzekerd ons dat er hier of daar al niet een klein Hitlertje in de maak is?

Ontmoetingen en Omstandigheden ...

Dreigende wolken
Voortgejaagd door een
stormwind,
haast angstaanjagend.

Die wolkenmassa's
hebben zichzelf niet gemaakt
maar zij ontstonden.

De ontmoeting van
koude en warme luchten
veroorzaakten hen.

Vijandschap en haat
zijn ook niet vanzelf ontstaan,
zij zijn geboren.

Zij zijn geboren,
ontstaan door het ontmoeten
van kampende machten.

Zij zijn geboren
in het schuldig mensenhart
vluchtend voor zijn God!

Betty Nieuwstraten

Betty Nieuwstraten woont in Hendrik Ido-Ambacht, Nederland

Summer Canada '84

Laten wij de werkkrachten van morgen al vandaag inschakelen

Ieder weet dat door zomer baantjes studenten de gelegenheid krijgen wat geld te verdienen om hun studie voort te zetten. Dat is echter maar één reden. Een zomer baan is ook de beste manier om ervaring op te diepen, hetgeen het zoeken naar een eventuele volle baan zal vergemakkelijken. Werkgevers die studenten aannemen zijn bezig talenten te ontwikkelen die later van goede dienst kunnen zijn.

De Canadese overheid wil ondernemingen die aan Summer Canada Works projekten deelnemen steunen door middel van financiele steun ten bate van uitkeringen en algemene onkosten.

U KUNT BEHULPZAAM ZIJN BANEN TE SCHEPPEN VOOR STUDENTEN DOOR DEELNAME AAN SUMMER CANADA WORKS PROJEKTEN

Summer Canada Works projekten verschaffen produktieve arbeid voor plaatselijke studenten. Een projekt dient werk te bieden aan tenminste drie plaatselijke studenten en dient òf goederen òf dienstbaarheden te verlenen die van gemeenschappelijk nut zijn. Alle banen dienen ook full-time te zijn en moeten van minstens zes tot achtien achtereenvolgende weken voortduren gedurende de zomer.

KOMT U IN AANMERKING VOOR FINANCIELE STEUN?

Groeperingen van maatschappelijke of vrijwillige aard, professionele en techniese organisaties, de meeste plaatselijke overheids instanties en partikuliere bedrijven, komen allen in aanmerking voor financiele steun beschikbaar gesteld door Summer Canada Works.

MANIER VAN AANMELDING

Als Uw bedrijf een idee heeft met betrekking tot een Summer Canada Works projekt, meldt U zich aan bij het dichtsbijzijnde Canada Employment Centre, of schrijft U Employment Development Branch office of Employment and Immigration Canada voor inlichtingen en aanmeldings formulieren. GRENSDATUM VOOR AANMELDING IS 24 FEBRUARI, 1984.

Het personeel van het Canada Employment Centre kan U ook inlichtingen verstrekken omtrent diverse andere projekten en diensten verleend door Summer Canada. Onder andere:
* SUMMER CAREER ACCESS-een loon subsidie voor studenten programma.
* CANADA EMPLOYMENT CENTRES FOR STUDENTS-een ondernemingen die aan Summer Canada projekt voor plaatsing in zomer banen.
* RCMP en DEPARTMENT OF NATIONAL DEFENCE-een projekt voor tewerkstelling van studenten.

Employment and Immigration Canada
John Roberts, Minister

Emploi et Immigration Canada
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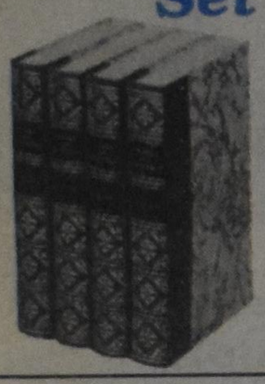

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(see pages 2 and 3)

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(see back page)

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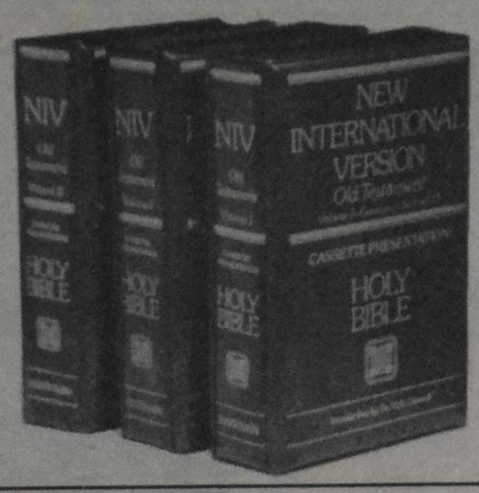

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(see page 4)

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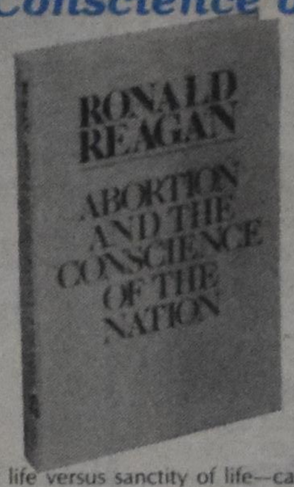

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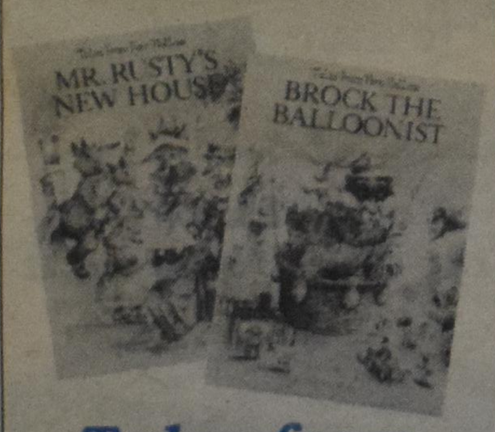

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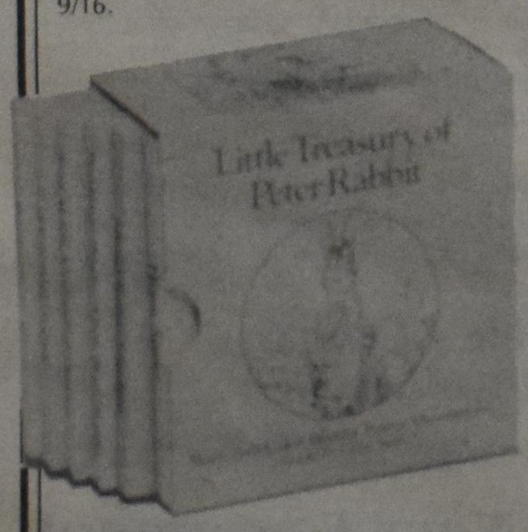

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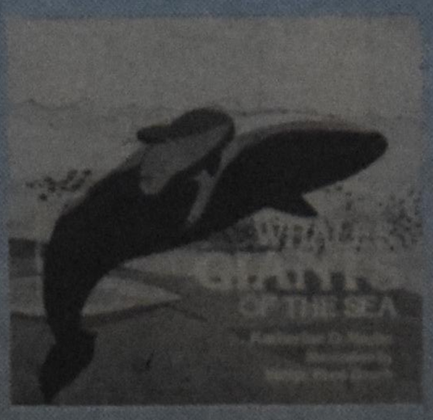

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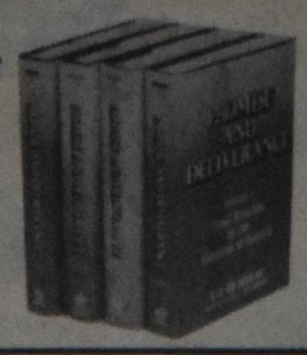

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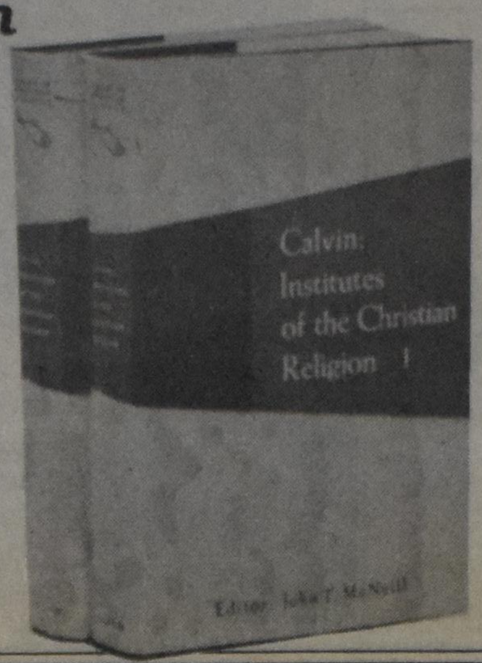

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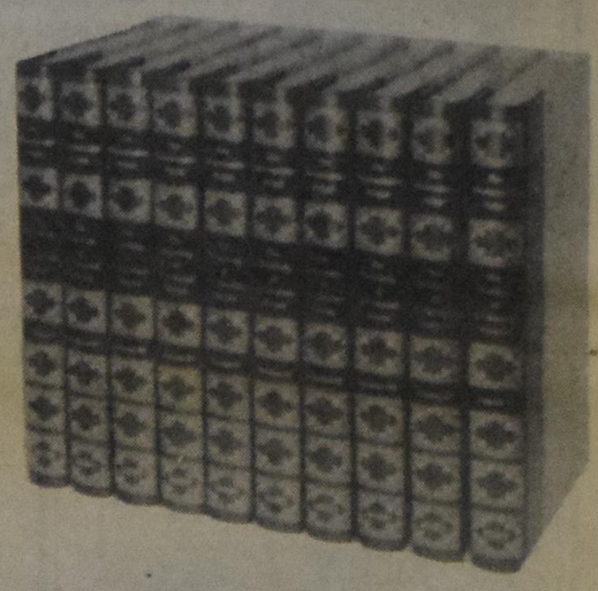

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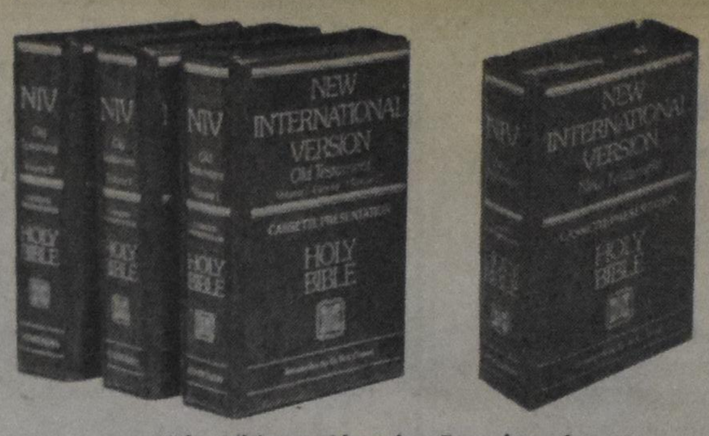

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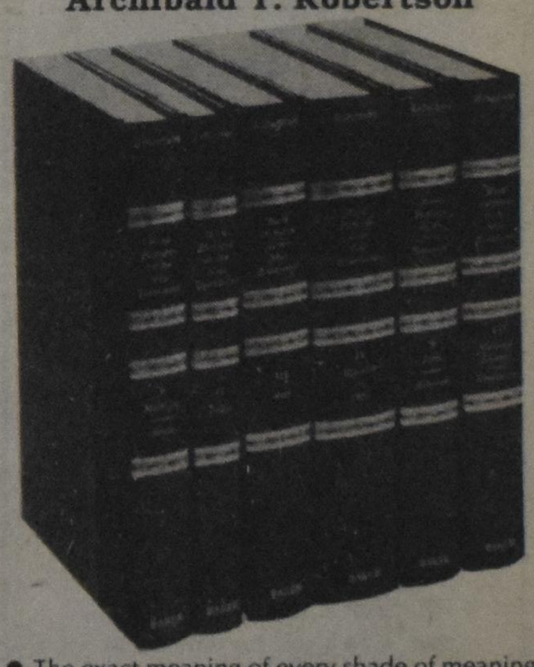

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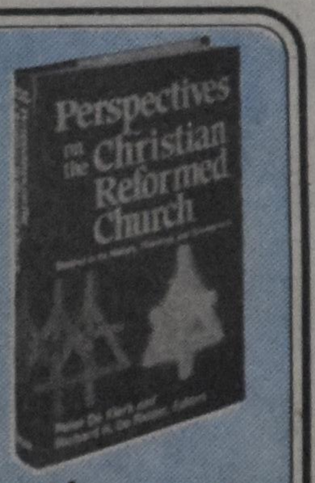

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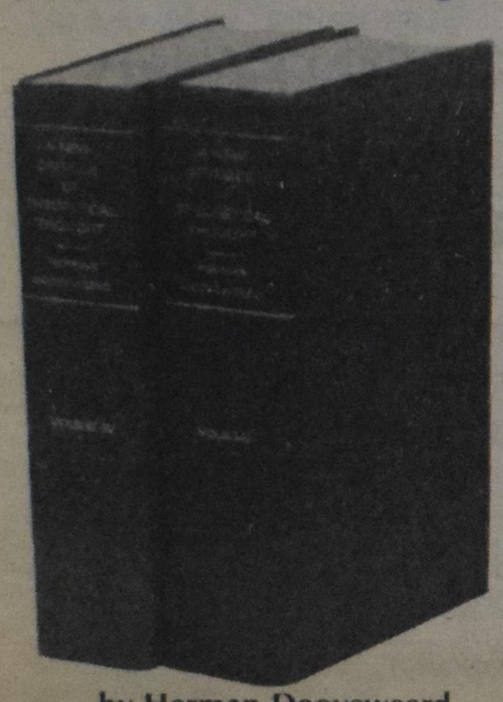

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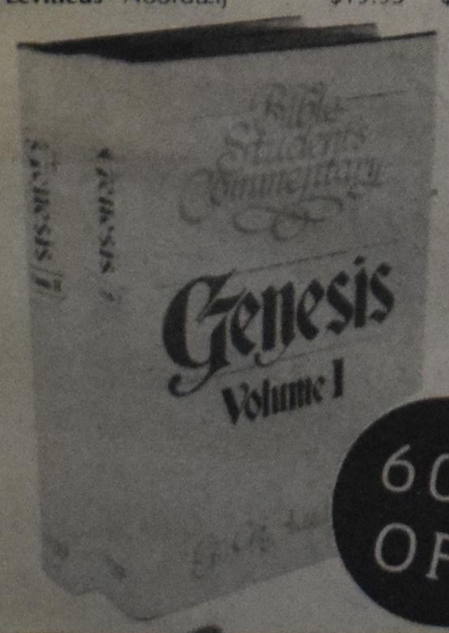

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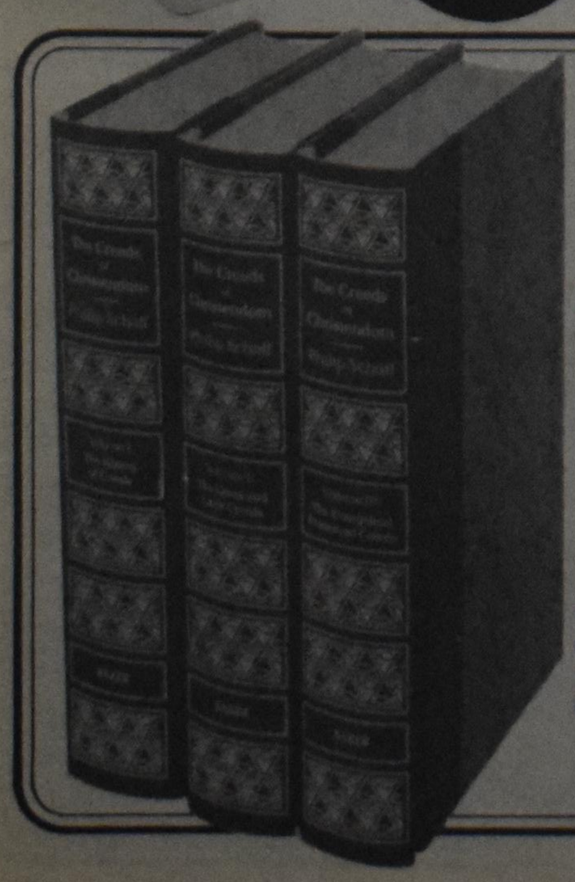

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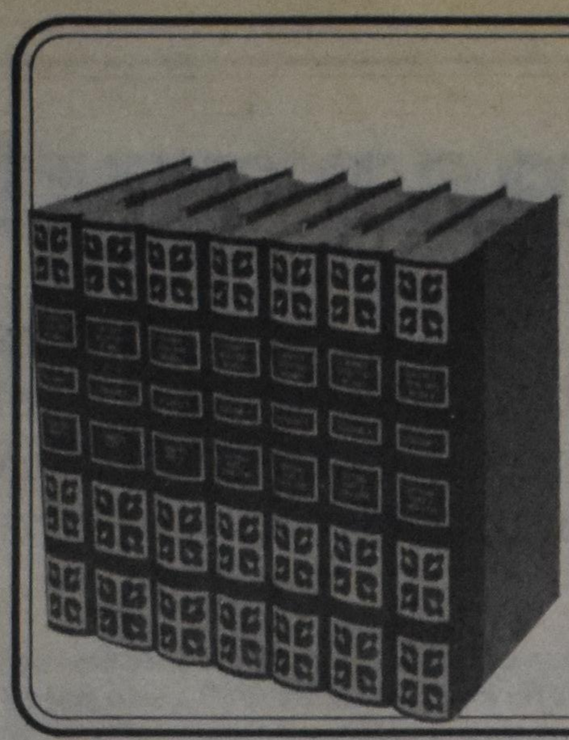

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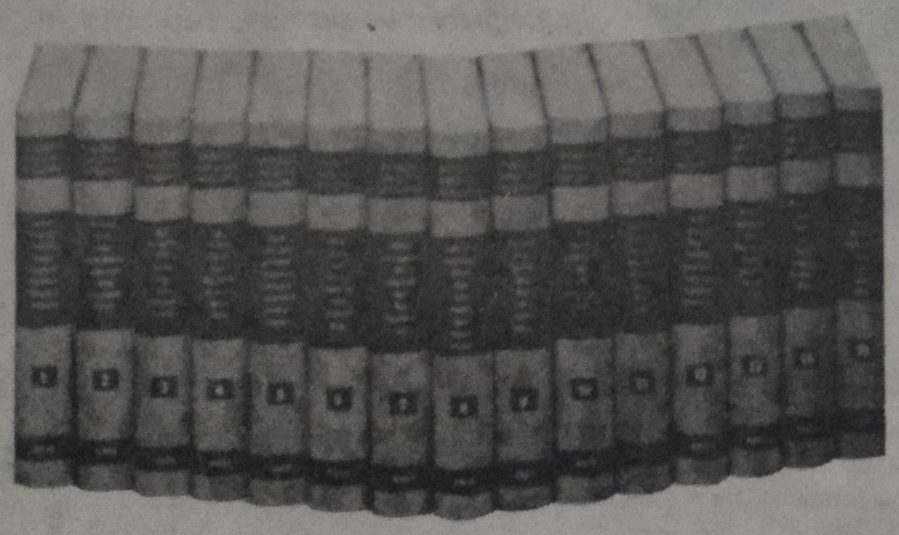

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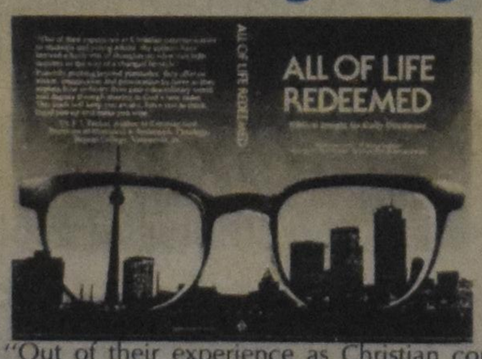

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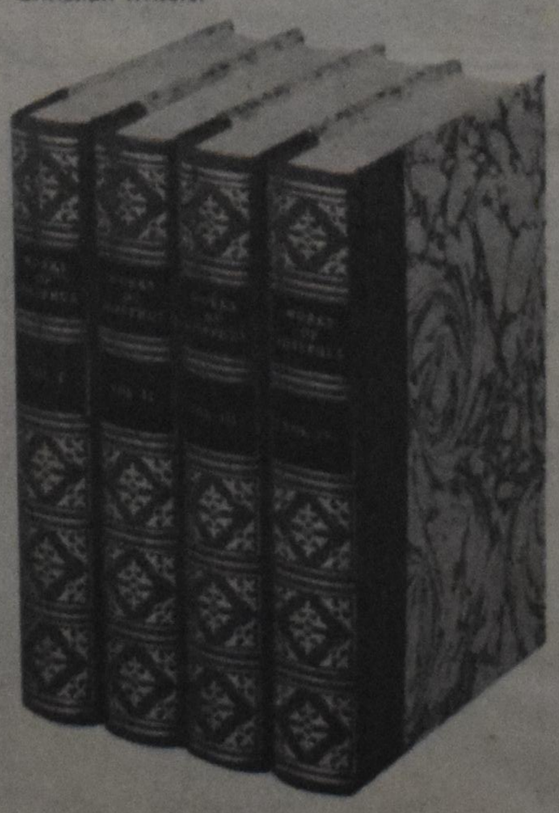

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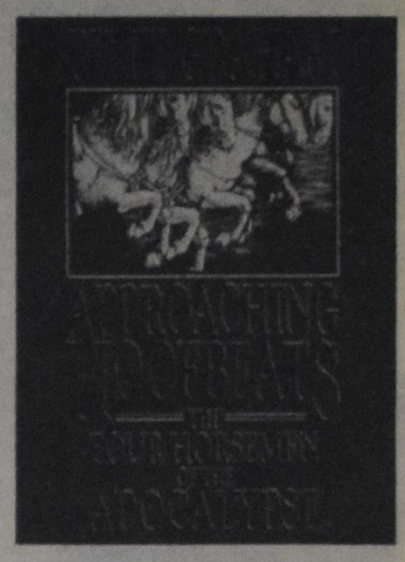

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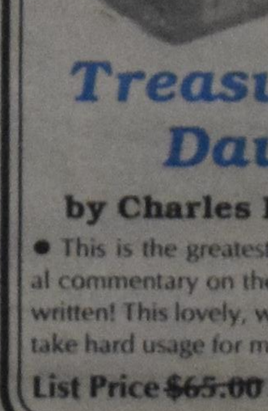

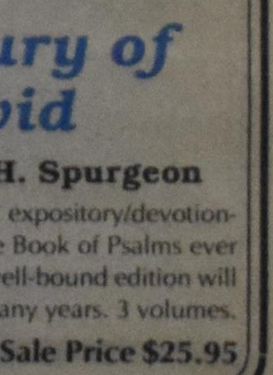

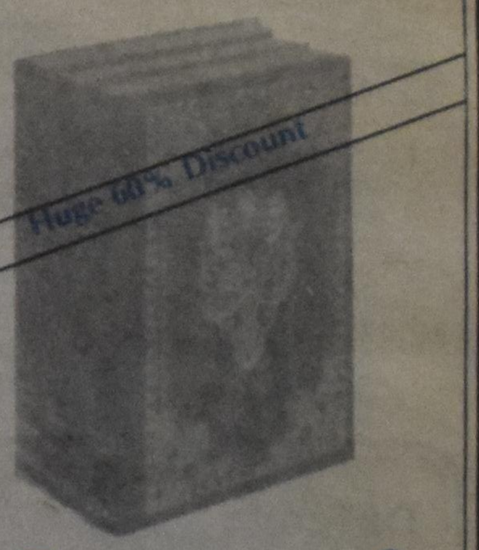

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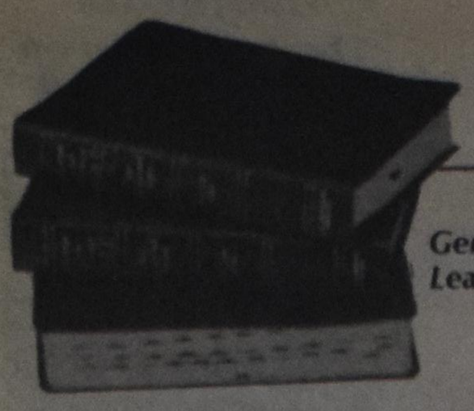

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698 B.C. (?)
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57 The righteous perish,
and no one ponders it
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and no one understands
that the righteous are taken
away
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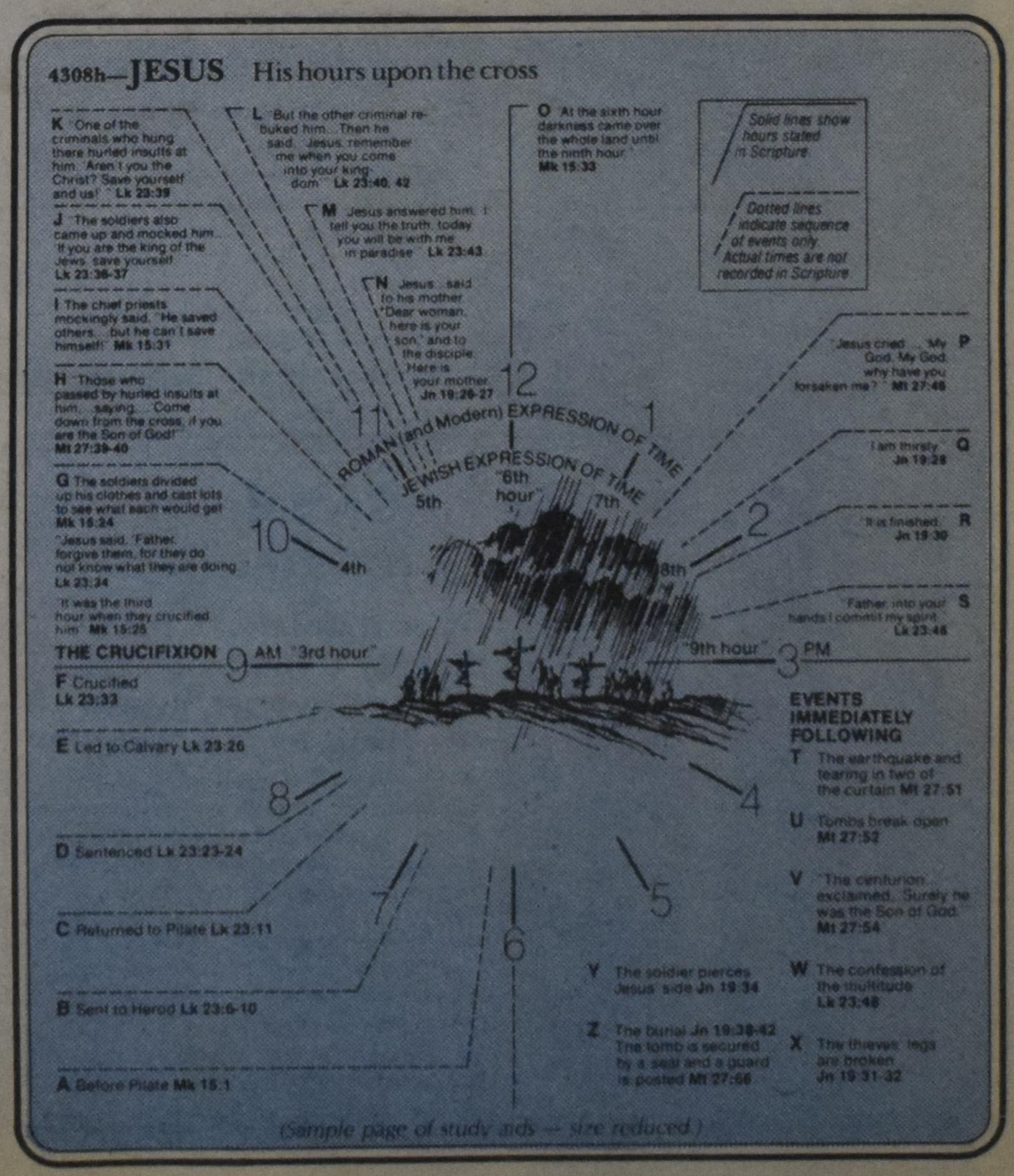
4308h—JESUS His hours upon the cross
K "One of the criminals who hung there hurled insults at him. 'Aren't you the Christ? Save yourself and us!' Lk 23:39
J The soldiers also came up and mocked him. 'If you are the king of the Jews, save yourself.' Lk 23:36-37
I The chief priests mockingly said, 'He saved others...but he can't save himself!' Mk 15:31
H Those who passed by hurled insults at him, saying, 'Come down from the cross, if you are the Son of God!' Mt 27:39-40
G The soldiers divided up his clothes and cast lots to see what each would get Mk 15:24
Jesus said, 'Father, forgive them, for they do not know what they are doing.' Lk 23:34
It was the third hour when they crucified him. Mk 15:25
THE CRUCIFIXION
F Crucified Lk 23:33
E Led to Calvary Lk 23:26
D Sentenced Lk 23:23-24
C Returned to Pilate Lk 23:11
B Sent to Herod Lk 23:6-10
A Before Pilate Mk 15:1
L But the other criminal rebuked him...Then he said, 'Jesus, remember me when you come into your kingdom.' Lk 23:40, 42
M Jesus answered him, 'I tell you the truth, today you will be with me in paradise.' Lk 23:43
N Jesus...said to his mother, 'Dear woman, here is your son,' and to the disciple, 'Here is your mother.' Jn 19:26-27
O At the sixth hour darkness came over the whole land until the ninth hour. Mk 15:33
Solid lines show hours stated in Scripture.
Dotted lines indicate sequence of events only. Actual times are not recorded in Scripture.
P Jesus cried...'My God, My God, why have you forsaken me?' Mt 27:46
Q I am thirsty. Jn 19:28
R It is finished. Jn 19:30
S 'Father, into your hands I commit my spirit.' Lk 23:46
EVENTS IMMEDIATELY FOLLOWING
T The earthquake and tearing in two of the curtain Mt 27:51
U Tombs break open Mt 27:52
V The centurion exclaimed, 'Surely he was the Son of God.' Mt 27:54
W The confession of the multitude Lk 23:48
X The thieves' legs are broken Jn 19:31-32
Y The soldier pierces Jesus' side Jn 19:34
Z The burial Jn 19:38-42
The tomb is secured by a seal and a guard is posted Mt 27:66
ROMAN (and Modern) EXPRESSION OF TIME
JEWISH EXPRESSION OF TIME
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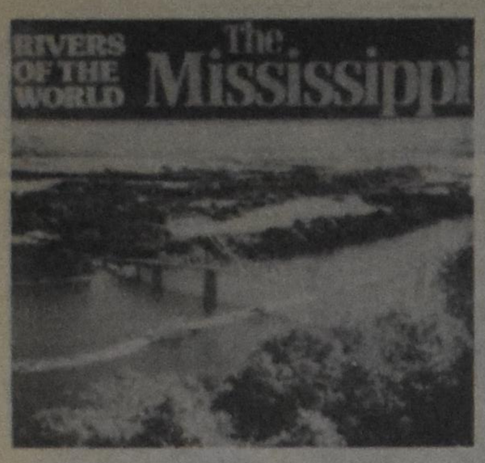

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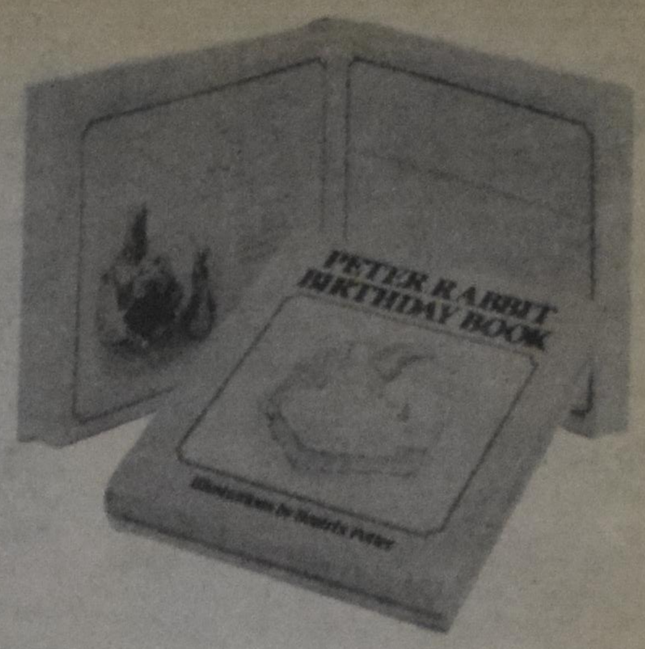

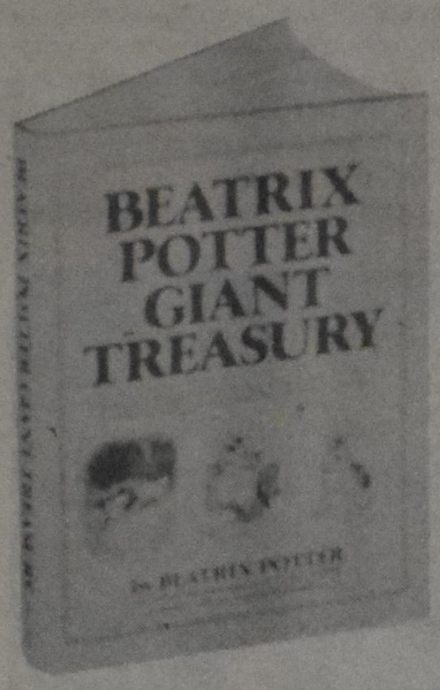

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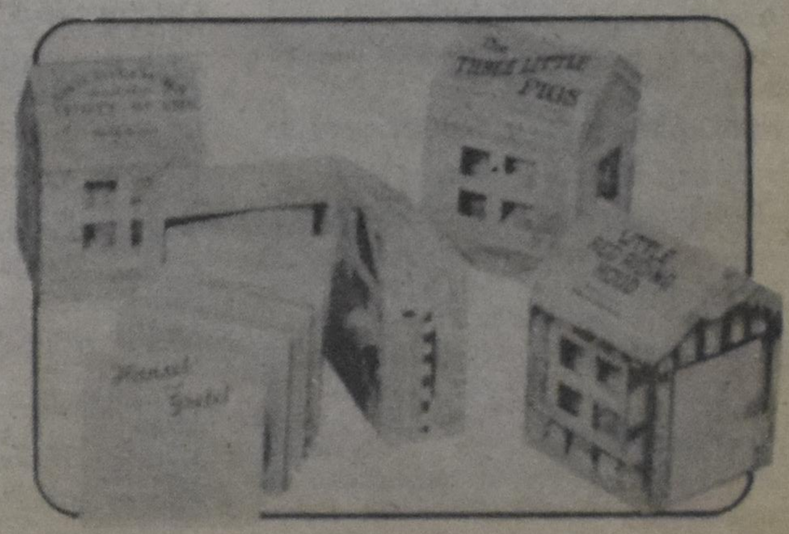

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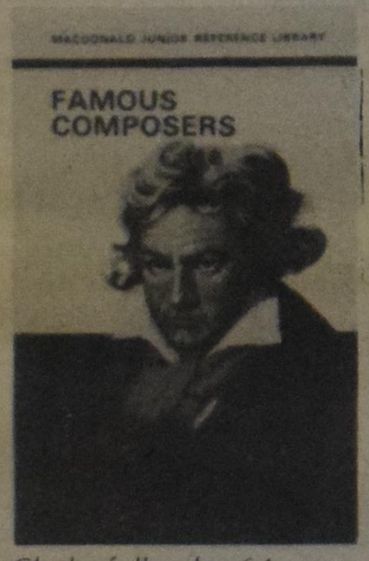

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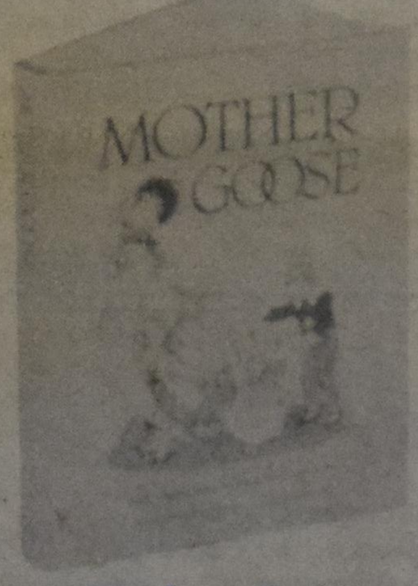

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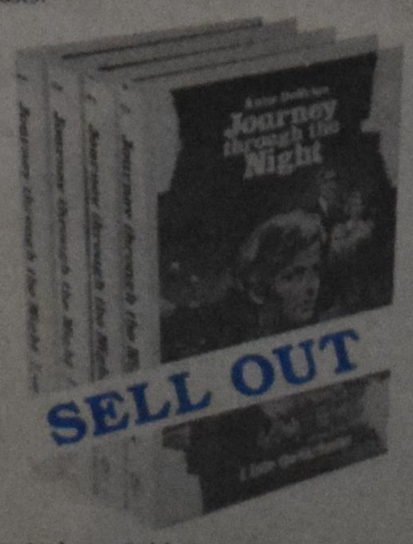

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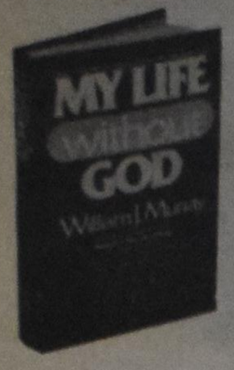

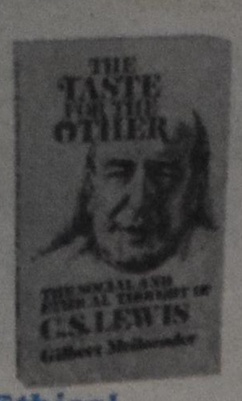

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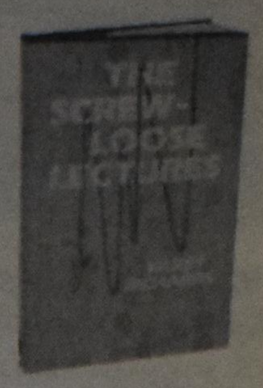

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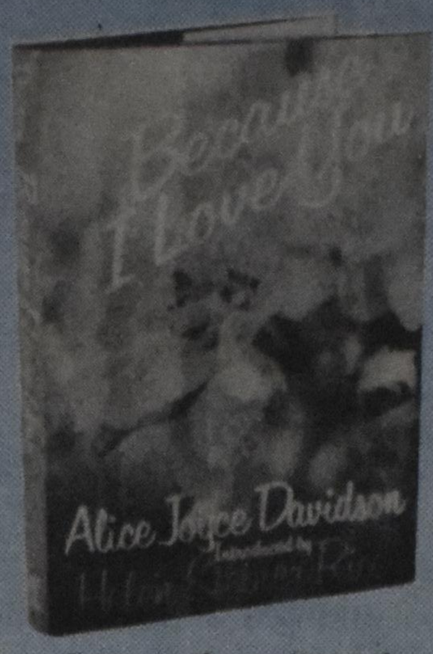

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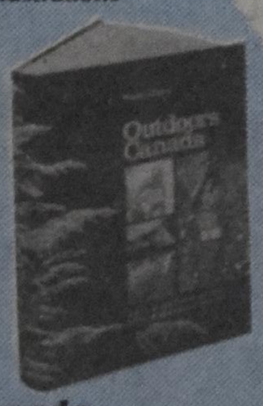

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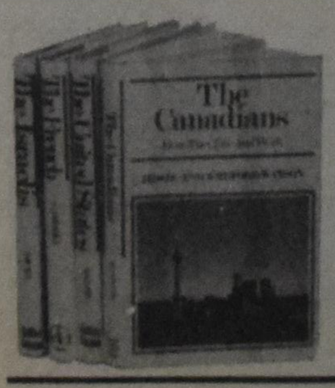

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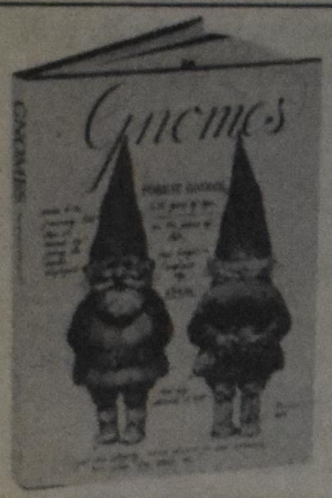

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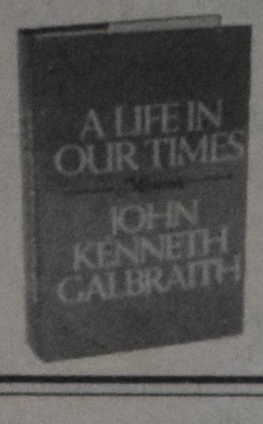

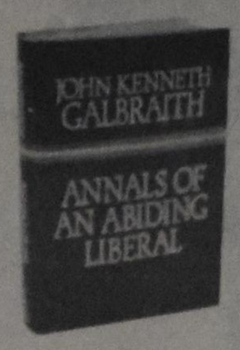

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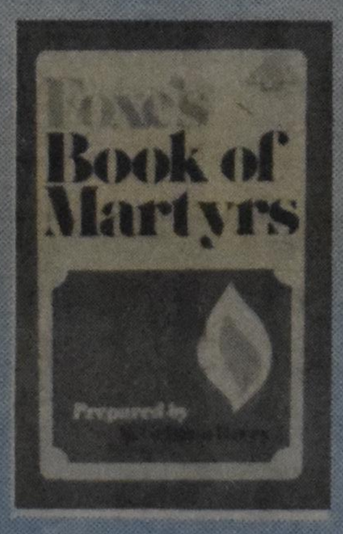

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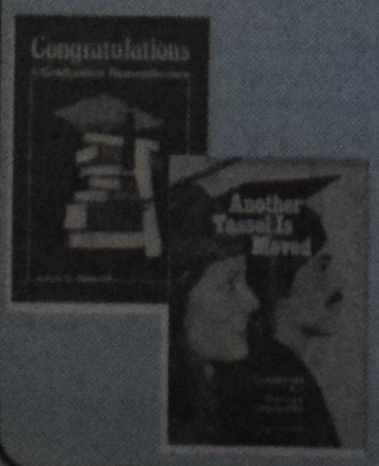

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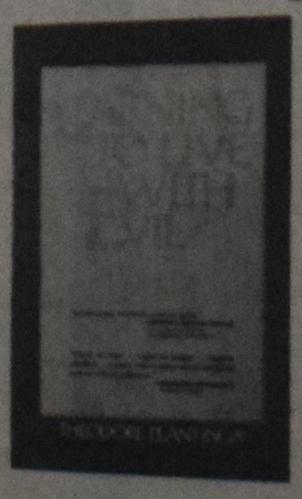

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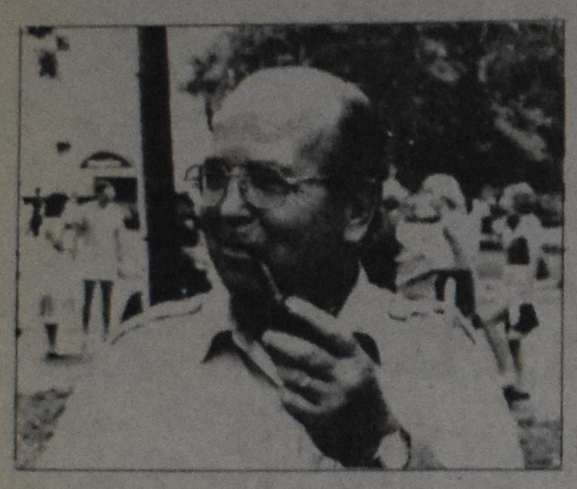


Van Halsema's onthullingen

TRUUSJE

Herman de Jong

Onder U zijn er enkelen die mijn eerste onthullingen gemist hebben. Ik zou willen opmerken dat er vast wel vrienden in Uw omgeving zijn die C.C. niet als aansteek- of wikkelpapier gebruikt hebben. Gelukkig zijn er geen uithuizen meer in Canada. Tenminste niet onder de navolgers van Calvijn.

Voor diegenen die van familie of bezorgde vrienden als Kerstgeschenk een hele jaargang 1984 C.C.'s werden aangeboden, zal ik zeer in het kort vertellen waar de klepel hangt.

U leest het reisverslag van Jan van Halsema, gepensioneerd hoofd-rechercheur der Groninger Politie, die met vrouw Margriet (iets ouder dan Juliana, zelfde lichaams - bouw) zijn vier getrouwde kinderen in Canada bezocht gedurende September en October van het jaar des Heeren 1982. Margriet, vindt dat ik teveel uitweid. In mijn elfde verhaal ben ik nog steeds bezig met de eerste dag van ons bezoek.

Ik ga mijn leven beteren. Jullie in Canada houden van opschieten.

Jullie bouwen maar kerken en scholen en colleges en bejaarden tehuizen alsof het niks is. Misschien verwacht U dat de volgende generatie zich met andere zaken bezig zal gaan houden, bijvoorbeeld met zending en evangelisatie. Daadwerkelijk bezig ... niet maar even een stuiver in het kollekte zakje.

Ik drentel tussen de rekken rode Stelco spijker doosjes in het grote Beaver Lumber gebouw.

Door de ruime winkel schalt een frisse meisjesstem. "Hi, meneer van Halsema, ik kom U zo helpen hoor." Verrast kijk ik op.

In de verte zie ik een meisje een klant helpen.

Daar komt ze naar me toe. Tjonge, wat een mooi meiske. Leuk, regelmatig gezichtje, blond, en onder het nogal ruime geel-groene uniformpje vermoed ik welgeschapen proporties. Spontaan zwengelt ze-op echt Hollandse wijze- mijn hand op en neer. "Ik ben Truusje Denekamp en U bent de grootvader van Derk. Ik herinner me U van twee jaar terug. Nou, U bent echt niet veel veranderd hoor!"

Zo mag ik het horen. 'k Had eigenlijk wel even willen gaan zitten, maar nu glijdt de vermoeidheid van me af. Ik recht mijn rug en kam mijn vingers door de haren die ik nog bezit. Men is nooit te oud om levenslust met levenslust te beantwoorden.

"Truusje, wat spreek je keurig Nederlands. Je bent zeker nog niet zo lang geleden geemigreerd?" "Nee hoor, ik ben in Canada geboren, maar wel ben ik net terug gekomen van een jaartje in Holland. U bent zeker bij Derk's ouders nu?"

Weer Derk. Daar zit meer achter. Deze kleinzoon is Margriet's trots. Nou ja, de mijne ook een beetje. Hij is een knappe jongeling bezig zich te bekwamen voor het wondermooie maar moeilijke ambt. Misschien krijgen we hem nog te horen. Hij is tweede jaars Calvin Seminary student en dan mogen ze immers exhorteren.

Truusje is een lekkere flapuit. Ze vertelt me dat zij ook Calvin College doorlopen had. Kon geen werk vinden als teacher en besloot daarom maar een jaartje door te brengen in Holland. In januarie komt ze voor het eerst voor de klas. Ergens in Ontario verwacht een onderwijzeresje haar eerste kindje en komt er een plekje open. Voordat ze naar Calvin ging verdiende ze in deze winkel haar studiekosten en omdat het Kerst-seizoen weer op komst was namen ze haar maar al te graag terug.

Ik hoor het al ... ze is niet enkel een alleraardigst lief meisje, maar ook goed bij de pinken. Ik vind het fantastisch dat veel jongelui in Canada hun studies zelf bekostigen. Maarre ... hoe zou dat zitten met haar verhouding tot Derk?

Je kunt nooit weten of je met een afgebroken liefdesverhouding te doen krijgt, en daarom ga ik maar wat voorzichtig te werk. "Zo, dus jij kent mijn kleinzoon Derk ook al. Hij komt dit weekend thuis om z'n lieve Oma weer es te zien."

Mijn speurders oog ontdekt het begin van een blosje dat zich onder mijn al te vorsende ogen uitspreid tot haar ranke halsje. Wat al te gretig zegt ze, "Heus? Wilt U hem de groeten doen? We zagen elkaar nogal eens in Grand Rapids." Nog voorzichtiger peuter ik verder: "Waren jullie dan goede vrienden, offe ...."

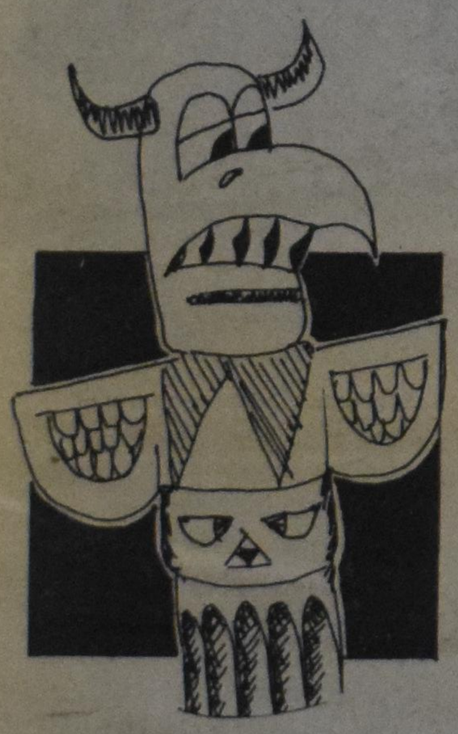
Haar handen klemmen zich om een Stelco doosje, zodat het dekseltje open raakt. Dertig twee-duim spijkers rollen over de vloer. Snel bukken we ons om ze op te rapen. Als ik haar zijdelings aanschouw, zie ik dat haar lipjes trillen, en warempel, een glinsterend traantje glijdt langs het fijn gevormde neusje.

"Truusje, kunnen we ergens even rustig met elkaar praten," zeg ik zacht. Ze neemt me mee naar het schaftlokaal en daar vertelt ze me wat er aan de hand is. Daar het onderwerp der liefde het kennen van nogal abstracte Hollandse woorden vereist, spoor ik haar aan in het Engels over te gaan. "Verstaat U dat dan?" zegt ze.

Terwijl ze aan het vertellen is maakt de oude Jan van Halsema zich zeer nijdig. Truusje is van Derk gaan houden, maar Derk's klankbodem is niet gaan trillen. Truusje ging zelfs zo ver hem haar gevoelens te vertellen. De schuchtere, eeuwige studiekop was er van geschrokken ... hij wist eigenlijk niet of hij van haar zou kunnen houden ... moest nog zo lang studeren voor z'n Ph.D. .... waarom kunnen we geen vrienden blijven!

Zou je zo'n knaap nu niet. Wordt met de neus in de boter geduwd. Hier is dit prachtige kind, een door en door degelijk, gelovig meisje, en hij zegt: kunnen we geen vrienden blijven. 'k Ben spinnijdig op die droge knaap ... die dooie diender ... die vent die zijn ogen in beide zakken heeft!

Daar moet wat aan gedaan worden. Ik zal je helpen Truusje. Jij gaat mijn kleindochter worden. En zo begeef ik me toch op het gladde ijs van een liefdesgeschiedenis. Grimmig kijk ik uit naar morgenavond, als Derk thuiskomt. 'k Heb wel voor hetere vuurtjes gestaan.



Canadian Scene

Den Haag en Amsterdam botsen

De regerings-fracties in de Tweede Kamer hebben bezwaren tegen een plan van het gemeentebestuur van Amsterdam om bijwijze van proef gratis heroine te verstrekken aan ernstig verslaafden. Het is onderdeel van een nieuw drug-beleid dat burgemeester Ed van Thijn wil voeren.

De VVD mist in zijn plan duidelijkheid over de sociale begeleiding. Volgens deze partij is vrije verstrekking van heroine alleen aanvaardbaar als dit gepaard gaat met pogingen tot maatschappelijk herstel van de verslaafde.

De CDA-fractie vindt het bezwaarlijk dat in het voorstel van de Amsterdamse burgemeester elk criterium ontbreekt op basis waarvan de verslaafden worden geselecteerd aan wie heroine zou moeten worden verstrekt.

De bedoeling van het gemeentebestuur van Amsterdam is dat artsen van de geneeskundige dienst aan een groep van 300 ernstig verslaafden een jaar lang gratis heroine verstrekken. Als hierdoor de handel in hard-drugs afneemt en de stad leefbaarder wordt, dan zou het experiment uitgebreid moeten worden.

Er zijn in de hoofdstad naar schatting 8000 verslaafden aan hard-drugs en als gevolg van heroine-gebruik zijn er het afgelopen jaar meer dan 50 doden gevallen.

En toch gratis heroine?

In Amsterdam zijn het vorig jaar 53 mensen overleden aan het gebruik van heroine. Dat is meer dan ooit tevoren. Bijna tweederde van het aantal slachtoffers is afkomstig uit het buitenland, vooral West-Duitsland.

Inmiddels is ook de eerste heroine-dode van dit jaar gevonden. In een hotel in Amsterdam werd het stoffelijk overschot gevonden van een 25-jarige Westduitser. Amsterdam telt ongeveer 8-duizend heroineverslaafden.

Meer geld voor onderwijs in minderheids talen

(Canadian Scene) — De federale regering heeft bekendgemaakt dat een bedrag van $600 miljoen aan de provincies overgemaakt zal worden in de loop van de komende drie jaar voor onderwijs in minderheidstalen.

In alle provincies is onderwijs in die talen beschikbaar, naast onderwijs in Frans en Engels. Sinds 1970 heeft Ottawa bijna $1.8 biljoen aan de provincies betaald voor dit bijzondere taal onderwijs. De uitkeringen worden gebaseerd op een gecompliceerde formule waarbij het aantal belangstellende studenten en de onderwijskosten per student in aanmerking genomen worden.

De nieuwe overeenkomst is onlangs ondertekend door de Secretary of State Serge Joyal en de voorzitter van de raad van provinciale ministers van onderwijs Terence Donahue. Voor 1983/84 is het totale uit te keren bedrag $190 miljoen, hetgeen een stijging van $15 betekent over het vorige jaar. Voor de komende twee jaar gaat het bedrag met vijf procent per jaar omhoog.

Canadese artiest maakt schilderij van paus

(Canadian Scene) — De Canadese schilder Andre Durand heeft een olieverf portret gemaakt van Paus John Paul de Tweede. Dit is het eerste schilderij dat met toestemming van de Paus is gemaakt. Het is gedaan in opdracht van de Polish Association of the Knights of Malta en kon gedurende november en december gezien worden in het Ontario House in Londen, Engeland. Tijdens het bezoek van de Paus aan Ontario in 1984 zal het in Toronto tentoongesteld worden. De uiteindelijke bestemming wordt waarschijnlijk een kerk in Rome of in Polen.

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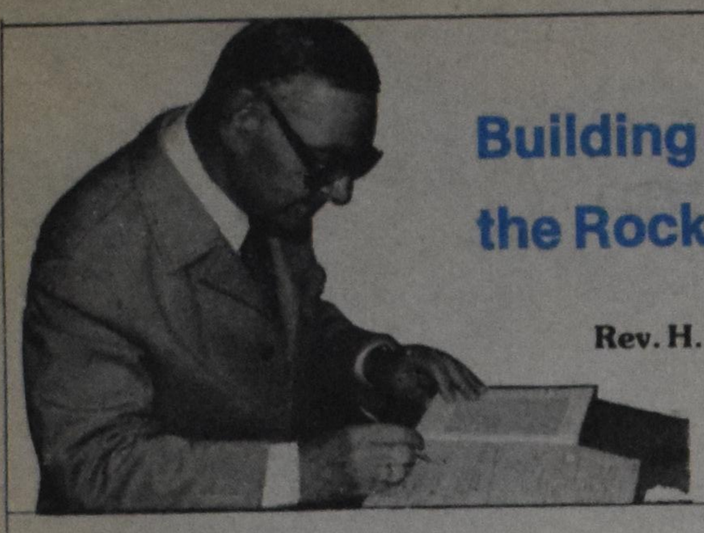


Building on the Rock

Rev. H. Van Andel

Be the first one to seek reconciliation

So if you are offering your gift at the altar, and there remember that your brother has something against you, leave your gift there before the altar and go; first be reconciled to your brother.

Matthew 5:23 and 24

This is a word which is often used in connection with the Lord's Supper. All emphasis is laid upon the necessity of reconciliation between quarrelling brothers and sisters before they are joined together at the Lord's table.

Although it is very fitting to use this word for that purpose, its meaning is wider. Jesus speaks here of offering gifts. I know a consistory which says to church members who are angry with each other: "We do not expect to receive your contributions as long as you are not reconciled.

I think this consistory is right, because such an advice points exactly to what Jesus says. Moral duties are always first. They have priority over religious observances.

It is noteworthy that Jesus wants us to contact our brother when *he* from his side has something against us. Jesus does not say: "If you have something against your brother," but the other way around: "if your brother has something against you."

Jesus leaves the question unanswered whether the objections of our brother are right or not. It looks as if Jesus wants us to contact him regardless.

It shows how much emphasis is laid by Jesus on full harmony in his church. It is easy to defend ourselves by saying that we cannot help it that our brother has something against us. Sometimes we add to this that *we* do not having anything against *him*.

However, such a defence is not according to this word of Jesus. It is not important whether we feel guilty or not. We have to keep in mind that our brother is upset, that the harmony in a personal christian relationship is disturbed and that it is our duty to do all we can do in order to restore unity.

We must always be willing to be the first ones to go.

Rev. Henry Van Andel

Van Andel is a retired minister living in Burnaby, BC

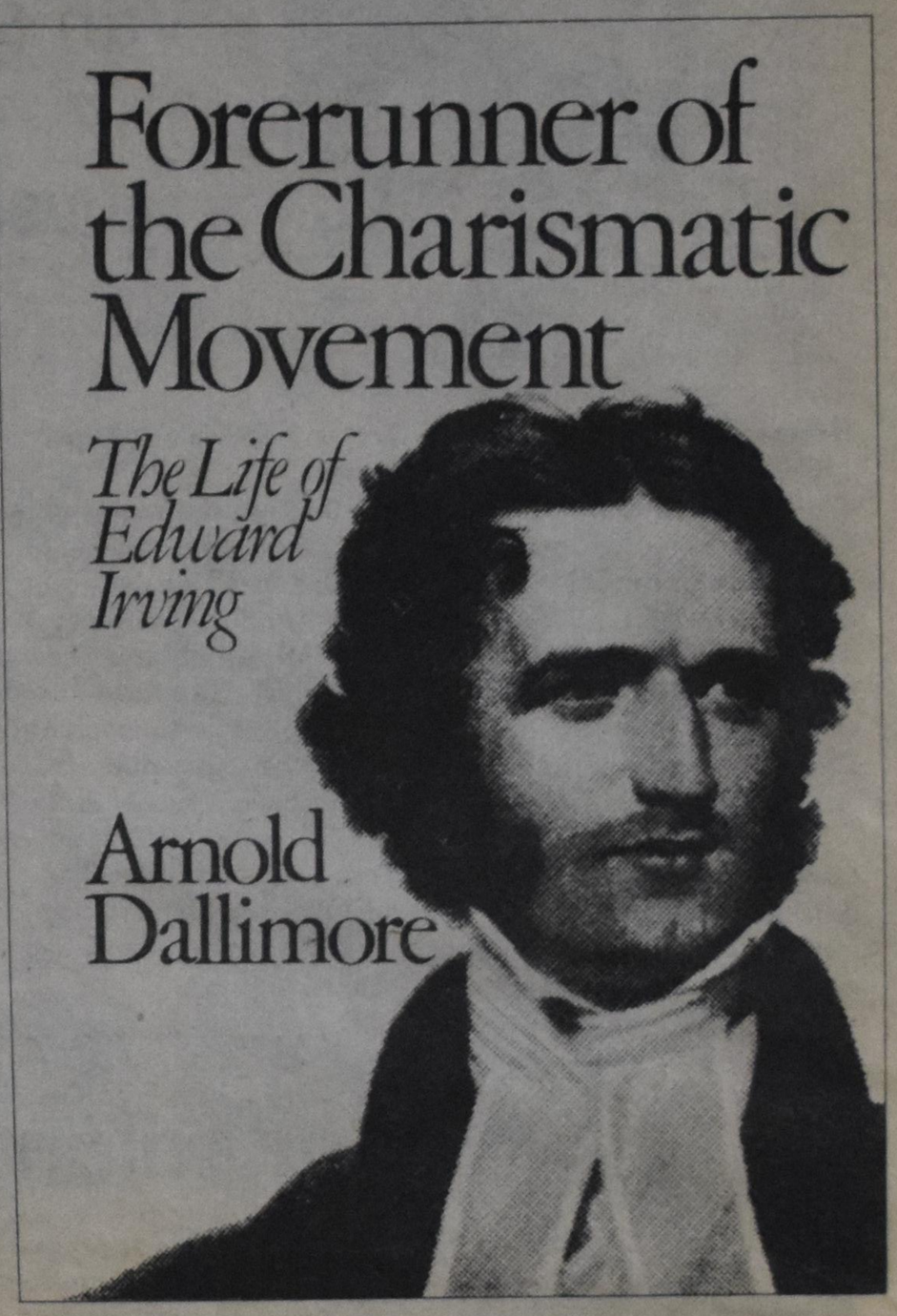
Charismatic movement

Warnings and instructions for today

Forerunner of the Charismatic Movement. The Life of Edward Irving by Arnold Dallimore, Moody Press, Chicago, Ill., 1983; softcover, 200 pp. Reviewed by Rev. Johan D. Tangelder, Strathroy, Ont.

Edward Irving (1792-1834) was a Scottish Presbyterian, an assistant to Thomas Chalmers at St. John's, Glasgow. In 1822, he went to the Caledonian Chapel, London, which proved inadequate for the hundreds who flocked to hear him. A new church was erected in 1826. Many famous people were among Irving's listeners. The poor also gladly heard him. Many called him "the greatest orator" of his age. His mind was that of a genius. His friends included Thomas Carlyle, a name prominent in English literature. And he was strongly influenced by Samuel Taylor Coleridge, England's celebrated poet, philospher and critic.

Irving was not an expository preacher. He used a text as a peg on which to hang his numerous ideas. Unbalanced emphasis crept into his sermons. He alienated many with his strange views on prophecy. Irving believed that God was granting a restoration of the apostolic gifts, especially speaking in tongues, healing and prophecy. He claimed that "no Christian ought ever to be overcome by sickness." His views on Christ became so controversial that they led to his arraignment before the London Presbytery, where he was charged with holding the sinfulness of Christ's humanity. Irving taught that Christ's great work of salvation was accomplished not by Christ's death, but by His life. Christ was kept from sin by the Holy Spirit.



Dallimore writes, "with all his being he believed Christ was kept from sin only by the Holy Spirit and that therein lay the very essence of Christianity — that mankind too may have the same measure of the Spirit's power and experience the same victory." Irving also came to reject the doctrine of human depravity and divine election. He was excommunicated and deposed from the Church of Scotland's ministry. His congregation split. Eight hundred followers went with him. Many of these erstwhile Presbyterians were to join the Catholic Apostolic Church, which founding has been wrongly attributed to Irving. In this church he held the modest position of deacon. He became an itinerant preacher and hoped in this ministry to have more freedom.

Irving was a tragic figure, who experienced intense personal suffering. He became a thoroughly disillusioned man. His story ends with the unfulfilled expectancy of being healed. He died in Glasgow and was buried there.

Today Irving has received new recognition as the forerunner of Pentecostalism. The beliefs held by him and the Pentecostalists have proved very similar. Dallimore shows how Irving came to his beliefs. He also demonstrates how the spiritual gifts functioned in his congregation, resulting in frustration and division. Irving's life contains a warning and instructions for our times. Dallimore's book is timely, sensitive, balanced and contributes to the current discussion on the charismatic movement.

Rev. Arnold Dallimore, who received his degrees from the Toronto Baptist Seminary and Northwest Baptist College, Vancouver, BC, was a pastor for many years. He has also written a major, two volume study on the life of George Whitefield.

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